

DIVINE AND POLITIKE
OBSERVATIONS

*Newly translated out of the Dutch language, where
in they were lately divulged.*

UPON

Some Lines in the speech of the Arch.B. of Canterbury, pronoun-
ced in the Starre-Chamber upon 14. June, 1637.

VERY

Expedient for preventing all prejudice, which as well through igno-
rance, as through malice and flattery, may be incident to the
judgement which men make thereby, either of his Graces
power over the Church, and with the King, or of
the Equity, Justice, and Wisdome of his end
in his said speech, and of the reasons used
by him for attaining to his
said end,



Prov. 26. 28.

*A lying tongue hateth those that are afflicted by it, and a flattering
mouth worketh ruine.*

Ovid, l. 2. Eleg. impia sub dulci melle venena latent.

Printed in the yeare of our Lord
MDC. XXXVIII.



AD

Authors
The ~~Trinitarian~~ Dedicatory Epistle.

IF it may please Your Gr: Your Apologie and defence of Innovations in divers Church matters, made or approved by your Gr: lately published in our language, hath occasioned many both different and strange discourses and scannings of it, amongst such of my Countreymen, as doe not consider that the discourses and writings of men so much busied as your Gr: in matters of state, are hardly to be understood, or obvious to the Iudgement of vulgar capacities. And because there may be much mistaking, incident to the Iudgement of those, that through either presumption or rashnesse measure the expressions of so great a man as your Gr: by the rule that the speeches or writings of men of common and ordinary sence and condition ought to be squared by. I have therefore adventured to lay at your feet, open to your Gracious view, the Iudgement which is made of your Graces said speech by men of best understanding and moderation, as well in hope to give your Gr: contentment hereby, as in confidence to give satisfaction to such as by your Gr: greatness

~~vanity~~
~~vanity~~
greatnesse are either scared to looke upon, or af-
frighted to iudge of the Mysterie both of Reli-
gion and Politike government vvhich your Gr:
said gracious speech impleth

Your Gr: true Friend, though unknowne
Theophilus.

The Translator to the Reader.



Here are many, who (considering that the defences of the innovations contained in the Arch. B. speech before mentioned, are not able to satisfie any impartiall judgement, and that he obtained such censure as hee sought against those three worthy men whom hee caused to suffer for writing and pointing at his said innovations,) doe conceive that a publication of his speech could not seeme to his wilddome either needfull or pertinent, and that his Majesties command for printing thereof hath been craved and obtained by his Gr: either out of such a vaine glory (which I cannot beleeve incident to his Gr:) as ostentative persons affect in shewing the wayes how they compasse their ends, or to make appeare, the absolute, implicite and fearefull power, which he hath with his Majesty. And albeit all minds affected with these impressions, apprehend that his Majesties said command for printing of it, implyeth his approbation of all the purposes in the said speech, and thereupon scarce to publish their judgement of the expressions in it: lest thereby they seeme to faile in the duty which obligeth subjects to forbear scanning the reasons of their Soveraignes commands, and to acknowledge his will to be sufficient for the same: Nevertheless seeing great Princes can hardly see any thing, but in such shape as it is represented to them by such of their Courtiers or Councillors as they are pleased to trust (who often have private ends or interest for disguising truths unto them. I am verily perswaded that his Majesty did in his wilddome command a publication of the said speech, thereby to try and discover, of what value and weight the reasons mentioned in it for the innovations made by his Gr: and other Prelates would be found in the ballance of such judgements as are not to be swayed by either feare or hope from Prelates power. And seeing his Majesty could not possibly get such notice and satisfaction herein as is expedient,

cient, if all men forbear either to speak (which no man may in good manners doe, but such as have some place neare him) or write their conceptions of it: I have therefore adventured to translate in English the foresaid Observations published in Dutch, soone after the said speech was published in that language, both hoping that his Majesty shall see, and approve divers things therein, and confident that if ought be either deficient in them, that is expedient for his Majesties satisfaction, or disguised, misconstrued or wrested to a wrong sence, by the artifice and power of such as have much benefit, and their chiefe subsistence by disguising truths to his Majesty: The same shall be made good by some that have more understanding than I, and a better faculty than th' Author of the Dutch now here translated, to write what this Theame may beare, and is expedient for Gods glory, the good of the Church, and the publike weale of his Majesties good Subjects and Dominions.

If in a countrey thou seest the oppression of the poore, and the defrauding of judgement and justice, bee not astonished at the matter, for hee that is higher then the highest regardeth, Eccles. 5. 7.

The proud lyeth in wait. and turneth good into evill, and in things worthy praise bee will finde some fault, Ecclesiasticus 11. 31.



DIVINE
AND

*Politickall Observations upon a speech pronounced by the
Arch. B. of Canter: in the Starre Chamber, upon*

the 14. of June 1437. newly translated out of the

Dutch Language.

Wherein

They were lately divulged.

HIS Grace after some plausible Complements to his Majesty, ci-
teth a place in *Proverb. ch. 18. 6. Their foolish mouths have al-
ready called for their owne stripes, and their lippes (and pennes) beene a
snare for their soules.*

Arch. B.



Hensoever it shall please his Grace to consider that
the wordes immediatly going before those which he
citeth *Pro. 18. viz. That it is not good to accept the
person of the wicked, to cause the righteous to fall in
judgement*; His conscience may happily tell him
that he wresteth the sence of the words cited, ap-
plying them to the words or writts of the poore men
that he hath caused to suffer under pretext of a Crime (which he
hath caused through his power and greatnes) to be imputed to acts
of theirs both honest and lawfull.

Observ.

*But I humbly beseech Your Majesty to consider, that 'tis not We only,
that is, the Bishops, that are stricke at, but through our sides,
Your Majesty, Your Honor, Your Safety, Your Religion, is
in danger.*

Arch. B.

Esse.

The mention making, yea the reproaching and condemning those actions of Bishops, which argue a probability of their intention to labour innovation in religion, *is no striking of the King through the Bishops sides*, As Christian religion hath beene brought into the dominion of many Princes, so alterations have beene made in it, sometimes against their wills, and sometimes without their knowledge, by artifice and cunning of Churchmen, who often (as one writeth of those that did abuse the great trust they had with the *Emp. Theodosius*) *ant stabilire impia dogmata, ant arte majores distractiones, facere conantur, ne ipsorum auctoritas labefactetur*; As wise Princes, as ever have beene, can be, or now are; Have beene and may be abused by Churchmen in trust; Constantine was by Churchmen moved both to embrace the Arian heresie, and to establish it by his authority and consent of a generall counsell; Constantius was induced by Churchmen not onely to authorize it by decrees and acts of six severall generall counsels, but to commaund also all Churchmen to approve the said acts by subscription thereunto; Churchmen perswaded *Arcadius* to banish *Chrysostome*, And *Theodosius*, to convocate a counsell, and besett it with armed men, for establishing the heresy of Eutiches. As the mention made by Orthodox Christians, and impugning of those heresies and artifices, whereby those Churchmen induced those Emperours to establish them, were such acts of the duty of loyall subjects and good Christians as could not be lawfully termed a striking of those Princes through their Prelates sides; So neither the historicall narration, nor the preaching or writing against those acts of Bishops, which argue probability of their purpose, to use their power to reduce our country to Popery, is noe striking at his Majestie through the Bishops sides.

And seeing no Bishop hath hitherto condemned, impugned or accused *Sanctæ Clara*, and such as applaud his booke, of the crime of striking at the King through the Bishops sides, by alleadging the writings of Bishop Andrewes, Bishop Montague, Hooker and others, and an act of commencement at Cambridge in 1634. and pretended interpretations by some learned English divines, of some words in the articles of the confession of the Church of England, to prove that the religion of the Church of England is all one with the Popish in the doctrine of freewill, naturall justice, & perfection, *de merito congruo*, justification by workes, workes of supererogation, invocation of Saints, adoration of

images and other strange articles, mentioned in the booke intituled, *Dei, natura, gratia*, Pag. 7. 27. 33. 55. 68. 133. 158. 181. 211. 212. 245. 260. 275. 276. 277. 307. 316. and 318.

Yea seeing it can be proved by irreprochable witnesse, that the Printer of that booke, affirmed before sufficient witnesses, that he made two impressions of it at London by his Graces allowance, and that the Prelates thought the booke was to the advantage of our Church, because a Popish author of it alloweth us the name of a Church, and approveth the doctrine of our English divines, (out of whose writings (notwithstanding) he citeth nothing but Popish doctrine;) It is to be wondered, that a man of such temper and moderation as his Grace, should affirme, that by the defendants mentioning the innovations which he alloweth the making of; the K. is struck at, through the Bishops sides: and his Majesties honour, safety and religion impeached; for if Prelates teaching by their writings, the Popish doctrine mentioned by *Santa Clara*; be no impeaching of his Majesties honour, safety and religion, the defendants mentioning of other acts of Prelates, tending that way, is no striking at the K. through the Bishops sides, nor any impeaching of his Majesties safety, honour and religion; What Prelates dare doe, or have done, other subjects may say they doe or have done, without being obnoxious thereby to the imputation of striking through their sides at the K. or of impeaching his honour, Majestie, safety, and religion.

GOD be thanked 't is in all points otherwise with you: For God *Arch-B.* hath blessed you with a Religious heart, and not subject to change. And He hath filled You with Honour, in the Eyes of Your People: And by their Love and dutifulnesse. He hath made you safe.

The love and dutifulnes whereby his Majestie is safe, is not that *Obser.* which is professed unto him, and expressed in the smooth and faire words of such, as by sundrie artifices have got much benefitt, or some fatt benefices from him, or of such sycophants and parasites of Court as still hunt after them, but onely that which is bred in religious hartes by the zeale of that religion, which as well the late Parliament, as many of his Majesties best subjects shew a feare of innovation of.

I hope they are not many that are unthankfull to You, or to God for *Arch-B.* You.

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Observ.

Of Bishops and such as have had great benefitt or benefices from his Majestie there are many more unthankfull to him, then amongst all those that had never one groate of benefitt or place of power from him in the rule of either Church or State; and all such as are either enemies, or ignorant, or unjust judges, to the happines which they enjoy under his Majesties raigne, are either fiery and fierce Papists, or lukewarme Conformists, that measure their duties by their benefits and private endes, and measure their gettings not by their deservings, but by their desires, whereby *Quicquid is infra votum venit, beneficij nomen amittit.*

Arch. B. Yet I shall desire, even these to call themselves to an account, and to remember, that Blasphemy against God, and slandering the footsteps of his annointed are joyned together, Psal. 89.

Observ.

Albeit there are divers good places of Scripture as well against slandering the Lords annointed, as there is against blaspheming of God, yet in the place cited by his Gr: blaspheming against God and slandering the Lords annointed are not joyned together, (as his Gr: pretendeth) for the words, both according to the originall, and as they are translated in the translation commaunded by K. James, can be (and are) but these; *wherewith thine enemies have reproached O Lord, wherewith they have reproached the footsteps of thine annointed*; It is true that in the booke of Common prayer, the word (THEE) is foisted in, whereunto if his Gr: doe rather cleave then to the Bible, certainly he so blotteth, blemisheth and slandereth the Bible, whiles he seeketh a Text in Scripture for giving lustre and grace to the imputation he casteth upon those men whom he accuseth of slandering; But suppose the Bible (even) in the translation made by the command of K. James, were to be ruled by the booke of Common prayer, which the Prelates thinke they have power to straine and change at their pleasure, in that case either the Prelates must be esteemed our Princes and Soveraignes annointed by God, or a descovery of their malversation, and such discourse of their actions and innovations as they are offended at, cannot be esteemed a slandering of Gods annointed, and so his Graces words in this place doe seeme impertinent, either for that quality which they imply of Prelates persons in our Country, or in the desire which his Grace expresth, for having men to remember here that blasphemy against God, and slandering the footsteps of his annointed are joyned together.

Bnt

But then, as I desire them to remember, so I doe most humbly beseech Arch.
your Majesty to account with Your selfe too: And not to measure your
peoples love by the unworthinesse of those few. For a loyall and obedient
people You have, and such as will spare nor Livelyhood, nor Life to doe
Your service: And are joyed at the heart to see the Moderation of your
Government and your constancy to maintaine Religion, and your Piety
in Exempling it.

As those that feare prejudice to Religion by the Prelates craft and *Observ.*
unlawfull ambition; are his Majesties most faithfull subjects, and
most to be trusted unto in a defence of his sovereignty against the Pope
and Spanyard, and all forreyne enemies of his greatnesse, so are they
for loyalty & love the chiefe men to be trusted unto in the defence of
his Majestie and of the publike, against the prejudices which Prelates
ambition, avarice and artifice may breed to the quyet of the Church
or State by the dangerous Practises of Papists, Atheists, and discontented
persons within the Iland.

And as I thus beseech You for your People in generall, so doe I parti- Arch. B
cularly for the three Professions which have a little suffer'd in these three
most Notorious Libellers Persons.

It cannot be made appeare that any of the three Professions have *Observ.*
suffered by any act of the defendants, done against the Kings honour,
benefitt or power; but by practise of his Gr: Counsell of the com-
mand which he adviseth his Majestie to lay upon the reverend Iudges,
not onely law and reason, but the Kings honour likewise would migh-
tily suffer: For, howsoever it is very consistent with justice and his
Majesties goodnes, to putt whatsoever he thinketh fitting to the de-
liberation of the reverend Iudges, yet to prescribe them what to
resolve, is not compatible with his Majesties wisdom and honour.
And seeing it seemeth as well compatible with Episcopall dignity, as
it is with appearance of reason and moderation for Bishops to convent
in a legall way before the reverend Iudges (in those Courts where
Bishops are no members) such as affirme that their keeping Courts &
issuing Procelles in their owne names, are acts against the Statutes &
Lawes of our Countrey, and seeing a Sentence of the Iudges in such
course, after hearing the reasons, allegations and answers of both par-
ties, could not but shew more considerate, more just, and more legall
then any decree or resolution of Iudges for obedience of his Majesties
peremptory command, without any hearing or citation of parties, it
is

is very strange to see that any greatnes of power in Church or State, should have made so wise a man as the Archbishop to adventure to advise the K. to ordaine his Iudges, to publish a resolution and declaration repugnant to Statutes and acts of Parliament, which many understanding men affirme to be standing unrepealed, especially seeing in consultations (even) about cases wherein there is nothing determined by Parliament, it is a derogation both to the liberty competent to a Counsell, and to the Majestie of a lawfull Sovereigne, to prescribe or command their resolutions; This desire of his Grace may happen to breede a suspicion in most part of his loyall subjects in Scotland, that it was his Gr: Counsell that made his Majestie in Parliament at Ede: in 1633. expresse what he would have them resolve in some cases, put to voicing in his owne hearing, and to discountenance, and with his owne Royall hand write in a note as disaffected to his service, the names of all those that voted not as his Highnes required, whereby his Majesties honour as well as the liberty, due to a Parliament, did suffer in the opinion of his best subjects in that nation. Meane while seeing upon the 12. of June, it was ordered by his Majesties High Court of Starr-Chamber, that the opinion of the Iudges should bee taken in the particulars, which hee desireth his Majestie to cause them resolve and publish, it seemeth strange that in this Epistle Dedicatorie of his Gr: most reverend speech, pronounced two dayes thereafter, his Gr: willeth his Majestie to cause them resolve what is here craved, for as it seemeth not to be pertinent to crave that his Majestie command the Iudges to deliberate or consider the matter after he hath done it, so the matter being referred to their consideration, it seemeth not pertinent to desire his Majestie to command what he will have them to resolve, but leave it to their science & conscience to declare, what they judge to be lawfull in the case, unlesse there bee some prerogative not obvious to sense, nor bounded with any reason either for his Gr: desire, or his Majestie command of such resolution.

1rbh-B.

And for Physicke, the Profession is honourable and safe: And I know the Professors of it will remember that Corpus humanum, mans body, is that, about which their Art is conversant, not Corpus Ecclesiasticum, or Politicum, the Body of the Church, State, or Common-wealth. Basilwick hath been bold that way. But the Proverbe in the Gospell, in the fourth of S. Luke. is all I'll say to him, Medice, cura teipsum, Physitian, heale thy selfe.

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As mans body is that about which the art of Phisick is conversant, *observ.*
so the Gospell and mans spirituall good by the preaching of it, not
Corpus Physicum aut Politicum, is that about which the art and calling
of Churchmen ought to be conversant. For albeit I can hardly agree
to *Erasmus*, where he writeth, that as *Crocodilus* anceps animal nunc,,
in terris, nunc in aquis degit, in terra ponit ova, in aqua praedatur &,,
insidiatur, ita qui & aulici sunt & Ecclesiastici, utrobique pesti-,,
lentes. Yet I dare not but reverence the judgement of so learned,,
a man where he writeth: *Quemadmodum mulus ex equo & Asino,,*
confusus, nec equus est nec asinus, ita quidam dum aulici esse vo-,,
lunt & Ecclesiastici, neutrum sunt.

And yet let me tell your Majestie, I believe hee hath gained more by Arch-B.
making the Church a Patient, than by all the Patients hee ever had be-
side.

There is no Bishop that hath not gained more by conversing in *Observ.*
matters Politicall and plying the wayes of Courts, and by working
upon the trust they gett sometimes with good Princes, sometime with
weake subjects, then any of them hath ever gott by labouring in the
word and doctrine, for which the Apostle saith double honour is due
to Churchmen, whome he designeth by the name of Presbyteri.

Sir, both my selfe, and my Brethren have been very courselly used by *Arch-B.*
the Tongues and Pennes of these men, yet shall I never give your Ma-
jestic any sower Counsell; I shall rather magnifie your Clemencie, that
proceedeth with these Offenders in a Court of Mercie as well as Justice:
Since (as the Reverend Iudges then declared) you might have justly
called the Offenders into another Court, and put them to it in a way that
might have exacted their Lives, for their stirring (as much as in them
lay) of mutinie and sedition.

Seeing the defendants are able to make it appeare, that in their *Observ.*
writs and speeches excepted at, they had a lawfull end, compatible
with the duety of loyall subjects, and with the nature of the said writs
and speeches, they are very wrongfully reproached for such as bend
their whole power to stirre mutiny and sedition: If they had had any
such end, they could have employed their tongues and pens in such
way as *BB.* and Prelates used for stirring of Sedition and Mutiny a-
gainst such of his Majesties Predecessours Kings of England, as they
made the people beleeve, to be either neglecters of Parliaments, or
maintainers of the maleverlation of their Officers: where his grace

saith, that the defendants might have beene called in another Court and their Lives exacted, he sayes very true, for as our Saviour told his Disciples, MAT. 10. 17. that men would deliver them up to the Councils, and scourge them in their Sinagogues, without saying that they should convince them of any Crime, so, doubtles his Gr: could have caused the defendants to be called into another Court, and scourged and put to death, though it is not in the power of any man to make appeare either by Law, or reason, that the deedes for which he hath got them to be censured, are in their owne nature either

Arch. B. Crimes or faultes.

Observ. Yet this I shall be bold to say, and your Majestie may consider of it in your Wisdome; That one way of Government, is not allwayes fitt or safe, when the Humors of the people are in a continuall Change.

The maxime is good, and the defendants wish that his Majestie would change the course of his clemency against such as labour for any change, either in Religion or State that may prejudice him, either in the opinion and affection of his subjects, or in respect amongst

Arch. B. forainers.

Especially, when such men as these shall worke upon your people, and labour to infuse into them such malignant Principles, to introduce a Parity in the Church or Common-wealth. Et si non latis sua sponte in saniant, instigare, And to spur on such among them as are to sharply set already.

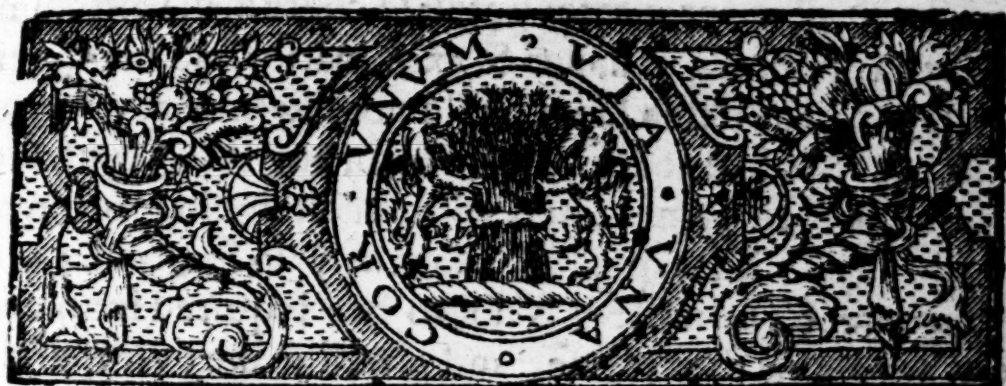
Observ. They that would introduce a Parity in the common-weale ought to be esteemed as well enemies to the ordinance of God for humane Government, as Churchmen that pretend authority over their Brethren *jure divino*, are transgressors of our Saviours rule in that point of Church-government.

Arch. B. And by this meanes make and prepare all advantages for the Romane party to scorne Vs, and pervert them.

Observ. Advantages are prepared for the Roman party, to scorne some and pervert others by thole that abuse the name of the Kings authority, for satisfiying their owne spleene, vanity, or other endes, in silencing, banishing, emprisoning, fining, pillaring, or putting to death such as refuse to doe any worship, either to Image, Altar, or Sacrament, to admitt of the Masse in English, or to acknowledge a necessity of a white Surplice, or any other Pagan, Popish, or Iewish Ceremony for divine worship, and such as write against the Popes pretended power, & demonstrate him (as King James did, to be the Antichrist, & such as write

against

against that doctrine which Sancta Clara citeth and proveth out of the Authors before mentioned, to bee coincident with the Romish, and withall countenance such as by publike writing maintaine Popish Religion, or preach new doctrine in matter of faith.



DIVINE AND POLITICAL
OBSERVATIONS

*Upon the Arch-Bishops speech in the
Starre-Chamber.*

MY LORDS,

W

Shall not need to speake of the infamous course of *Arch. B.*
Libelling in any kind: *pag. 1.*

Nor of the punishment of it, which in some cases
was *Capitall* by the *Imperiall Lawes*. As appeares:
Cod. l. 9. T. 36.

Nor how *patiently* some great Men, very great
Men indeed, have borne *Animo civili* (that's *Sueton:*
his word) *In Jul. c. 75. laceratam existimationem*. The tearing and
rending of their credit and reputation, with a gentle, nay, a generous
minde.

T Hough his Gr: pretendeth it needles to shew how libels have
beene heretofore punished, neverthelesse, being to charge
men with the crime of *Libelling*, it seemes expedient (at least

Obserr.

not unfit) to tell what a libell is, which if it be here in England (as hitherto it hath beene every where else acknowledged to bee truly defined) *Compositio in scriptis facta ad infamiam alicujus ob aliquid quod Author probare non vult (aut non potest) in publico loco, occulto nomine affixa*, and if withall it be true that si injuria personæ incertæ illata fuerit, nemo propterea potest se contumelia affectum ju-re dicere; suaque interesse ut honor & existimatio, vindicetur per actionem de injuria, the defendants, could not lawfully have beene either accused or condemned as Libellers for any thing contained in bookes, printed in their names, and without designing any man in them reproachfully. But suppose Bishops may in England (by some prerogative whereof the mystery is not to be inquired into) change the nature of any thing they please, and aswell make every writ containing truths avowed by their Authors to become libels, and untruths which no man owneth, as the Roman Clergy pretend their power to transubstantiate bread into the body of our Saviour. Yet seeing our Saviour ordained his Disciples and Apostles to blesse such as should revile them, it is no more incompatible with the duty of a Church-man, than it is with wisdom in men that have no Church office to neglect, contemne (at least not to be moved with) such libels, and to consider that *Convicia si irascere agnita videntur, spreta vilescunt*. And suppose likewise that it were heresie, libelling or some other crime, either to presume that Lord B. should take notice of our Saviours precept aforesaid, or not to acknowledge their exemption from such obligation of civill reason and prudence as doth binde men of all other condition, and suppose also that the bookes published in the defendants names and avowed by them, were libels *occulto nomine in publico loco affixi*, yet by the law which his Gr: citeth *Cod. lib. 9. Tit. 36.* they could not have beene condemned for the same, in respect it beareth, that si *assertionibus suis* (speaking of a libell, that the Author of, is discovered or legally convented) *veri fides opitulata fuerit laudem maximam & premium meretur*. Like as there is a law in that same booke *Tit. 7.* bearing si quis modestiæ nescius aut pudoris ignarus, improbo petulantique maledicto nomina nostra crediderit laceßanda, & temulentia turbulentus obtreßator temporum nostrorum fuerit, eum pænæ nolumus subjugari neque durum vel asperum volumus sustinere, quoniam si ex levitate processerit contemnenda est, si ex insania, miseratione

ratione dignissimum, si ab injuria, remittendum. And I. famosi. ff. 3. ad leg. Jul. Majest. Nec lubricum linguæ ad poenam facile trahendum est. And suppose also that they who for reproaching the Prelates (for making the innovations for which his Gr: in this speech pretendeth some reasons and warrants) an intention to introduce popery, were to be esteemed libellers by the foresaid law and ordinance, and that it were inconsistent with Episcopall dignity to forbear to take notice of such libellers, and to forgive them; yet all they could in reason have craved for punishment of them, was, that such punishment should be inflicted on them as the law maketh Papists (and such as usher in Popery) obnoxious unto; for si deprehendetur Author famosi libelli ea tantum poena plectendus est ad quam convitium passus merito damnaretur si verum crimen ei libello imponeretur; And seeing in England there is no law that punisheth Papists criminally or maketh their Religion (much lesse the ushering of it in) a crime, so as albeit it were true, that the Prelates did not only usher in, but were themselves content to professe Popery with as much passion as they have commanded the observation of Popish Ceremonies, and manner of Church-government, they could not for that by any English law be punished with either Pillory or prison, it followeth consequently that the defendants for charging the said Prelates with the ushering in of Popery (though falsely) could not (lawfully) for that be punished either with Pillory or prison.

But suppose finally that there were either reason, or some law in England, (without making Popery a crime, or the ushering in of it any fault) to make the speaking or writing of Prelates, apparent intention to introduce it, to be libelling and subject to such punishment as the Statutes ordaine for libelling against K. or Qu. The defendants could have onely beene punished with an hundred pound fine, and a months imprisonment, by the Statute of Qu. Mary: or at the most, with 200. pound fine, and 3. moneths imprisonment by a Statute of Qu. Eliz. without any corporall punishment, unless they refused to pay the fine.

But of all Libels, they are most Odious which pretend Religion: Arch. B. as if that of all things did desire to be defended by a Mouth that is like an open Sepulcher, or by a Pen that is made of a sick and a loathsome Quill.

Observ.

The pretending Religion for an unjust accusation or wrongfull imputation of a libell to any man, is no lesse odious than the pretending of it for a true libell; for Religion neither can be defended nor ought to be invaded by a mouth that is an open sepulchre, or by a pen made of a sick and loathsome quill.

Arch. B.
ibid.

There were times when *Persecutions* were great in the Church, even to exceed *Barbarity* it selfe: did any *Martyr* or *Confessor*, in those times, Libell the *Governours*? Surely no; not one of them to my best remembrance;

Observ.

Such as are persecuted for refusing idolatrous ceremonies, or not acknowledging any manner of Divine worship necessary, which hath no warrant in the precepts of our Saviour or his Apostles, doe no more libell against their Governours, then the Martyrs did of old, but complaine of persecution and suffering by the cunning and power of evill Prelates, as many good Christians & Martyrs did in former times.

Arch. B.
pag. 3.

My Lords, it is not every mans spirit to hold up against the *Venome* which *Libellers* spit.

Observ.

It is but for such as acknowledge there was wildome and consideration in the rule prescribed by the *Emp. Tit. 7. lib. 9. cod.* before cited; or for such as beleeve the doctrine of Christian patience founded upon our Saviours precept before mentioned, & other passages of his Evangel and Apostles, or for such as wanting due knowledge of Christian humility have mindes fraughted with such proportion of morall vertue as enableth them to master their passions, where *odium* or *amor*, *ira* or *libido* doe stirre and trouble their calme.

Arch. B.
ibid.

In the meane time I shall remember what an *Ancient* under the name of *S. Hierome* tels me, *Ad Ocean. de Ferend. Opprob. Indignum est & preposterum*, 'tis unworthy in it selfe, and preposterous in demeanour for a man to be ashamed for doing good, because other men glory in speaking ill.

Observ.

It is as preposterous a demeanour not to be ashamed in doing evill, because other men have occasiō to glory both in doing & speaking wel.

It is not my purpose to examine your Gr: intentions, nor to contradict any of your words, but where they are used for wresting the defendants writings to what they meant not, or for palliating with faire pretexts the innovations charged upon Prelates.

For my care of this Church, the reducing it into Order, the uphold-
ding

Arch. B.
pag. 4.

ding of the *Eternall worship* of God in it ; and the setting of it to the *Rules* of its first *Reformation*, are the *causes* (and the sole causes, what ever are pretended) of all this malicious *Storme*, which hath lowred soe black upon *Mee*, and some of my *Brethren*.

If by the *Storme* (which his Gr: saith hath lowred so black upon him and some of his brethren) hee meaneth the discourse and expressions made by many honest men of innovations made by them (either apologized for, or not touched upon in this his speech) neither the reasons which his Gr: here mentioneth of the said *Storme*, are the true causes thereof, as he pretendeth, nor could they which hee saith have stirred it, be lawfully convented as libellers against the King, nor could his Gr: or any Prelate that pretendeth himselfe prejudiced thereby, bee judge thereto, for those that speake of the said innovations doe reverence all that have care of this Church, but are able to make it appeare that his Gr: is so farre from upholding the externall worship of God in it, as he is like to pollute it with commanding a necessity of some Popish ceremonies which were not purged out but winked at, in the first reformation, and with much erroneous doctrine in points of free wil, Gods election, predestination, which were expugned at the first reformation, like as what is spoken or written against a subject cannot be a ground for furnishing *actionem de injuria aut contumelia in regem*, and no subject ought to bee judge in a case where he is a plaintiffe.

Observ.

And in the meane time, they which are the only, or the chiefe *Innovators* of the *Christian* world, having nothing to say, accuse us of *Innovations*; They themselves and their *Complices* in the mean time being the greatest *Innovators* that the *Christian* world hath almost ever known. I deny not but others have spread more dangerous Errors in the *Church* of *Christ*; but no men in any age of it, have been more guilty of *Innovation* than they while themselves Cry out against it:

Arch-B.
pag. 5.

Quis tulit Gracchos.

What the Parliament hath either found, or just reason to suspect or feare, cannot bee unlawfull in a private subject to speake, write, suspect or feare; the honourable Court of Parliament that representative body of the Kingdome, his Majesties most faithfull and least corruptible counsell of state did find your Gr: and others of your Coat innovaters of Religion.

Observ.

Neither can you make it appeare that they are innovaters. Your Gr: cannot make good your charge, and the defendants are able to make it appeare both that there have beene, and that there are now knowne, some greater innovaters then they, or any of their abettors.

The repetition of this reproach of innovation is so farre from being a good probation of the truth of it, as it argueth unability in his Gr: to make it good and an aparant presumption of his Gr: immoderate hatred of such as are nicknamed Puritans, and of his confidence that all he speaketh (how false and impertinent soever) shall get respect enough (by reason of his eminency) from the reader or hearer. As those that by the Powder-plot an. 1605. intended to have blowne up the whole body of the Parliament, had a purpose (as some of them did ingeniously confesse) if their designe had succeeded, to charge the said Puritans with the reproach of being Authors and actors of it: So all those that grieve at the honour and power of the King: and seeke the overthrow of Religion and liberty of Parliament, study to make them hateful by all sorts of calumnies, whereas the truth is, that those that disswade his Majestie from convening of Parliaments, and those that under colour of his Authority command in the point of Gods worship a necessity of doing divers things that the refusers thereof esteeme unlawfull, and themselves affirme indifferent, are underminers of his greatnesse, and such incendiaries both in the State and Church, as doe what in them is to stirre mutiny and sedition.

Arch. B. For'tis most apparent to any man that will not winke, that the Intention of these men, and their Abettors, was and is to raise a Sedition, being as great Incendiaries in the State (where they get power) as they have ever beene in the Church; Novatian, himselfe hardly greater.

Observ. Though his Gr: were able to suborne and produce witnesses to prove this case, their testimony or probation were not to bee respected because testis deponens de intentione cordis alterius, nullam fidem meretur quia humani cordis intentio soli Deo nota est. *Invoc. super de renunc. Bald. in margarita.*

They that cannot force their consciences to the acknowledging a necessity of using ceremonies in Gods worship, which they are able to demonstrate to be both unlawfull and inconvenient, cannot in reason bee esteemed so great incendiaries either in Church or State, as they

that both acknowledge an indifferency in the ceremonies that they presse a necessity of, and pretend a right *jure Divino*, to such power, and jurisdiction as they obtaine from the indulgence, benevolence, and free graunt of their Sovereigne; like as those that are, or have beene alwayes the chiefe causes of troubles, schismes, or dissensions in the Church, are and have beene alwayes apt to breed troubles in State government, and may be truly called incendiaries both in Church and State, and Cassander even a popish writer saith as truly as wisely, that *Dissidiorum in Ecclesiis causæ illis assignandæ sunt, qui quodam fastu Ecclesiasticæ potestatis inflati recte & probe admonentes superbe contemplerunt & repulerunt.*

Our maine Crime is (would they all speake, as some of them doe) that wee are *Bishops*; were we not soe, some of us might bee as passable as other men. And a great trouble 'tis to them, that wee maintaine that our calling of *Bishops* is *Jure Divino*, by Divine Right: Of this I have said enough, and in this place, in *Leightons Case*, nor will I repeat. Only this I will say and abide by it, that the *Calling of Bishops* is *Jure Divino*, by Divine Right, though not all *Adjuncts* to their calling. And this I say in as direct opposition to the *Church of Rome*, as to the *Puritan* humour.

Arch. B

When I found his Gr: affirme that some speake plainly out, that the being BB. is the Prelates maine crime and for instance marke in his margine. Burr. Apo. p. 110. I looked the booke and funde that all that Burton saith in that place (after he hath instanced a number of evils which BB. have done both in the Church and the Kingdome) is that if there were such a fashion and danger in propounding new lawes in England as was amongst the Locrians, hee should adventure this proposition, that it would please the great Senate of the land to take into their consideration, whether upon such wofull experience, it were not both more honorable to the King, & more safe for the Kingdome, & more conducing to Gods glory, & more consistig with Christian liberty, and more to the advancement of Christs Kingly office, which by usurping Prelates is troden downe, that the Lordly Prelacy were turned into such a godly government, as might sute better with Gods word and Christs sweet yoke. He neither saith plainly that the being BB. is a crime, nor can his words affoord a ground for any such conclusion. Hee citeth Authors there who tell that Bruno Seg-
ninas

Observ.

56
ninas refused a Bishoppricke, and that Pope Marcellus saith that he
could not see how they that possessed that high place could be saved,
and that *Claudius-Expensius* (in *Tom. digress. lib. 3. cap. 4.*) gives ma-
ny examples of pious and learned men who refused Bishoppricks, but
doth neither say nor citeth any man saying that it is a crime to exercise
the office of a Bishop, and his writing, that if there were such a cu-
stome in England, as the Lecrians had in propounding lawes, he would
adventure the proposition before mentioned to the consideration of a
Parliament, is not a speaking out that it is a maine crime to be a Bi-
shop.

Arch. B. And a great trouble 'tis to them, that wee maintaine that our calling
biid. of Bishops is *Iure Divino*, by Divine right: of this I have said enough
and in this place in *Leightons Cale*, nor will I reapeare. Only this I will
say, and abide by it, that the calling of Bishops is *Iure, Divino*, by Divine
right.

observe. All kinds of degrees of Officers in the Church that can pretend ei-
ther ordinary or extraordinary calling *jure Divino* from God and
Christ immediately, *Ephes. 4. 11.* are designed by the names of Pro-
phets, Apostles, Evangelists, Pastors and teachers; to no man in any
of these degrees was there given any jurisdiction above another in the
same degree; yea all authority given unto them, and whereof they
can pretend a right *jure Divino* (as appeareth, *Mat. 18, 19, 20.*) is en-
ly a power to preach the Gospell to all nations teaching them to ob-
serve all things whatsoever our Saviour hath commanded, and (*Job.*
20. 23.) is onely a power to binde and loose sinnes. His Gr: will not
hope) say (at least, cannot make good) that L. B. are Apostles, or Pro-
phets, or that they can pretend any calling *jure Divino*, but what is
comprehended under the names of either Pastors or Teachers, or that
they have any calling *jure Divino*, but what is like exprest by the
name *Episcopi*, (*Phil. 1. Act. 10. & Tit. 1.*) and by the word Pres-
byteri. *1. Tim. 5. 17. Tit. 1. v. 5. 7.*

And seeing our Saviour *Math. 20. 25, 26. Mark. 10. 42, 43.*
Luk. 22. 25, 26. prohibiteth to such all dominion over their Bre-
thren, seeing likewise *1 Per. 5.* the Apostle ordaineth Presbyters
to feed their severall flocks, *non ut dominantes vleris*, and *1 Tim. 5.* Paul
teacheth that most honour is due *ys Presbiteris qui laborant in verbo &*
doctrina

doctrina, the L: Bishops as well English as Romish, in so farre as they assume or claime all power of ordination & excommunication, and whose chiefe labours is not in the word and doctrine, cannot lawfully pretend that authority in their calling *jure divino*, for the words which they alledge, *super hanc petram, &c. Mat. 16. & pascue oves meas, v. 21. Et ne cui manus imposito cuo. 1 Tim. 5. & constituas oppidatim presbyteris. Tit. 1. 5.* Are no better warrant to prove the L. Bishops Monarchical authority in government of the Church, or that *Timothy* or *Titus* alone had power the one at *Ephesus* and the other in *Crete*, to ordaine Pastors, then the words *1 Tim. 4. 7.* which ordaine *Timothy* not to take heed to fables and to have faith & a good conscience, and the words which ordaine *Titus* to teach sounde doctrine, can bee warrants to prove, that in *Ephesus* and *Crete* none but *Timothy* and *Titus* were obliged to neglect fables, to keepe a good conscience, and to teach sound Doctrine, or that the words *Quicquid ligaveritis Mat. 18. & quorum remiseritis peccata remittentur eis, Job: 20. & Attendite ad vos ipsos & totum gregem in quo vos spiritus ille sanctus constituit Episcopos, Act. 20. 28.* were not spoken both to all Christs Apostles & to all Pastors in the Church.

And I say farther, that from the *Apostles times*, in all ages, in all *Arch-B.* places, the *Church of Christ* was governed by *Bishops*: And *Lay-Elders* pag. 6. never heard of, till *Calvins* new-fangled device at *Geneva*.

That there were Lord Bishops domineri^{ng} over the Church in *Observa* the Apostles time, his Gr: forbear^{eth} to alledge, and cannot but acknowledge that in the Church assembly mentioned, *Act. 15. 22.* all decrees were made of the Apostles, Elders, and whole Church without so much as naming L: Bishop, which could not have beene omitted if Christs Church had beene then governed by them, and *Mat. 18. 17.* our Saviour teaching how such as offend should be delt with, ordaineth that the Church should be told of those that doe not mend upon private admonitiō, it is evident that in those daies the Church of Christ was governed (as *Ierom* some few ages after writeth) *communi presbyterorum consilio*; but whatsoever place Bishops had in Church-goverment in the Apostles dayes, and long after, it appeareth they were not such as English & Romish now are. *Basil. Mag. Moral. 70. cap. 28.* saith: *Non oportet eum cui concreditum est predicare Euangelium, plus possidere quam ea quae ad necessarium ipsius usum sufficiant. Negociatorum clericum, & ex inopidiuitem & ex ignobili gloriosum quasi quandam pestem fuge*, saith *Ierome* in his *Epist. to Nepot.* And a Canon of the Counsell of *Carthage* (where *Augustine* was present) beareth, *Episcopus hospitium habeat aut domum*
C Ecclesie

Ecclesia propinquam & tenui suppellectili instructam, mensam & victum pauperem & dignitatis suae auctoritatem fide & viæ meritis quarat; and Chrysostome upon Philip. 2. serm. 9. (writing of the lawfull maintenance of Pastors) saith, *Dic queso, sericis vestitur Pastor, multitudinem sequentium & comitantium habens? Circa forum arroganter incedit? Equo vehitur? domos ædificat habens ubi maneat? Si ista facit, cum quoque sacerdotio indignum dico, quomodo enim admonebit ne superfluis istis uacent, qui seipsum admonere nequit?* All good subjects acknowledge that his Majesty may give to his subjects of any condition, great revenues, raise ignoble and base persons to a ranke more eminent then the nobility, trust them with the managing of the Patrimony of the Crowne, rule of the people, and chiefe places in the Government, and acknowledge likewise that persons benefited by his Majesty with these advantages may (without reproach of presumption or of ostentation) walk through the streets on horse-backe, or in their Coaches, accompanied with many followers and waitingmen; but Churchmens accepting or attaining these advantages, doth not give them prerog. or power *jure Divino*, either to domineere over such as have an office in the Church designed by the name of Pastor (as is said) or to call the discipline and government used in the Apostles time *communi Presbiterorum consilio* (and continued after them, untill ambition, avarice, craft and corruption of Church-men wrought out of the weaknesse and ignorance of some Princes and people, those grounds which have bred Bishops) Calvins new-fangled device at Geneva, for in the Church of the Apostles time, either there were Elders which did not preach, and were not obliged to labour in the word and doctrine, or the distinction of Elders mentioned 1 Tim. 5. 17. is impertinent. But if his Majesty and his high Court of Parliament should be pleased to reduce Episcopacy, in the point of revenues, mansions, followers, ranke and power in the temporall government to the rule of the foresaid counsell of Carthage, and condition which Jerome and Chrysostome in the places quoted (and others also) shew that they ought to conforme themselves unto, it is possible (and probable too) that they would forbear either to pretend authority above their brethren *jure Divino*, or to command in divine worship the necessary doing of that which themselves esteeme indifferent; & the refusers thereof thinke unlawful, especially seing it appeareth Rom. 14. that it was not of old unlawful for Christians to doubt of

of the lawfulness of the practice of some things which are in their own nature indifferent, nor to forbear the practice of that, which they doubted the lawfulness of. With all it is to be wondered that his Gr: (who both hath read and cannot but know that others have read Ecclesiasticall writers also) is not ashamed to say that Bishops from the Apostles times have ever governed the Church of Christ in all places and in all ages, for either Bishops power and rule hath had a beginning in Churches which were planted in divers places and many yeares after the Apostles time, or else S. *Jerome* writeth both falsely and foolishly, where he saith, that when factions began in the Church, to prevent schisme it was decreed through the whole world, that one elected from the Presbyteries in severall places and countries, should be set above the rest, to whom the care of the Church should appertain: but as *Musculus* (*loc. com. cap. de verb. minist. pag. 421.*) writeth, if *Jerome* and those of his time had seene as much as they that came after, they would have concluded that Episcopacy was never brought in by Gods spirit (as was pretended to take away schismes) but by Satan to wast and destroy the former ministry that fed the flock, and *Daneus*, *cont. 5. lib. 1. cap. 18.* (after he hath refuted *Bellarmines* ground, whereupon all Episcopall preheminency is founded) saith, but afterwards by ambition of them that were set over the rest, the Apostolicall forme of Discipline was taken away, Bishops began to separte from preaching Elders, all honour was given to them that usurped that name against the Word, and none almost left for the Elders; So began the Church to be troden under foot, the Apostolicall Bishop to perish, and humane Bishops to flourish, which afterwards grew to be Satanicall and Antichristian, this kind of Episcopacy is not *jure divino*, and taketh much from the Kings right & power over them, as it is exercised in the Romish and English way now a dayes.

For though our Office be from God and Christ immediately, yet may we not exercise that power, either of Order or Jurisdiction, but as God hath appointed us, that is, not in his Majesties, or any Christian Kings Kingdomes, but by and under the power of the King given us so to doe. Arch. B.
pag. 7.

If greatnes of power and trust with great Princes, were not apt to Obscure misleade th reason and judgement of any man that is over tickled or swollen therewith, none could beleieve that a Churchman of his Graces

sufficiency could have a face to affirme, or adventure to sett under his hand, both that Bishops have their office *Jure Divino*, and that they may not exercise it in any Christian Kings Dominions, without power from the King, for doing of it: for it cannot bee shewen either by Scripture, or by the writings of the Fathers, or in the acts of Ecclesiastical Counsels, that Officers appointed by God, for teaching his Church the true way of his worship; are forbidden to exercise their office without a power from Christian Kings to doe it, and it is evident that the Apostles and Pastors of the Church long after them, did exercise their calling under Pagan Emperours, without seeking their warrant, yea after their prohibition thereof; and it is not likely that they which have office in the Church *Jure Divino* (which may be exercised in the Dominions of Pagan Princes, notwithstanding their command to the contrary) may not under Christian Princes lawfully doe what was not unlawfull to bee done by vertue of such office under Heathen Emperours, Hereticks, and persecutors of the Church.

Arch. B.

pag. 7.

And were this a good *Argument* against us, as *Bishops*, it must needs be good against *Priests* and *Ministers* too; for themselves grant that their calling is *Jure Divino*, by Divine Right; and yet I hope they will not say, that to be *Priests* and *Ministers* is against the King, or any His Royall Prerogatives.

Observ.

The argument is good against such Ministers as intend any further power *jure divino* then preaching of the Gospell, administration of the Sacraments, reprehension, correction, excommunication, and relaxation from the sentence thereof such as shew true repentance; And Ministers that pretend a right *Jure Divino* to any rent, power, or jurisdiction that dependeth upon the Kings gift, are as well against the King and the Royall Prerog: as those that appropriate to a few under pretext of *juris divini, Ecclesiastici, or regi*; all that power (or any part of it) which is competent to all Pastors, are against God, and the respect due to the simplicity and sincerity of our Saviours rules and precepts for government of his Kingdome which he professed, was not of this world.

Arch-B.

pag. 8.

Now then, suppose wee had no other string to hold by (I say suppose this, but I grant it not) yet no man can Libell against our calling (as these men doe) bee it in *Pulpit*, *print*, or otherwise, but bee

Libels

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Libels against the King and State ; by whose Lawes wee are esta-
blished.

When Churehmen pretend, that the power granted them *authori- Observ*
tate humana, belongeth to them *jure divino*, they may lawfully be op-
posed by all that are in duty bound to defend the right of Sovereigne
power, and authoriry of the temporall Prince or State wherein they
live, and opposition of reason to those that dare pretend such divine
power, is no libelling against King or State; *Fendatarius* that disday-
neth his superior by the civill Law forfeiteth *jus feudi*, and Bishops
that presume to ascribe to their title *jure divino*, that right which they
have by the Kings graunt, or Parliamentary confirmation, deserve to
be deprived of whatsoever they have gotten from King or Parlia-
ment, it being as unlawfull to pretend a claime *jure divino* to a title
or right depending upon the King and Parliament, as it is for Bishops
to devise a new guise for Gods worshipp, and to impole others a ne-
cessity of it.

Way did they not modestly *Petition* His Majestie about it, that Arch.B.
in his *Princely wisdoms* hee might set all things right, in a *Just* and pag. 9.
Orderly manner? But this was neither their *intention* nor way.

Though State diseases which none but his Majesty with his Par-
liament can cure, may be lawfully laide open in word or writt, not
onely when the discovery thereof importeth the duty of any man in
his calling, but also when it is necessary or expedient for vindicating
the innocency of honest men from imputation and reproaches cast
upon them by men of so great power in Church or State (through
a trust from their Sovereigne) as none but a Parliament may without
danger represent to the Sovereigne their malversation, neverthelss
no private subject can in good manners petition his Majestie, for re-
formation of such abuses, or prevention of such dangers as doe highly
concerne the State and Religion, that they cannot in probability be
holpen or avoided without the advice of his Majesties Estates in his
high Court of Parliament. Againe. His Gr: doth presse here to
rub a most false and pernicious reproach upon honest men, who are
able in a Parliament to make appeare both their owne loyalty to his
Maieftie, the traitrous harts of those that through impotencie to mo-
derate their Prosperous fortune, charge them with mutiny, and with
what else they please.

Arch. B. And by most false and unjust *Calumnies*, to defame both our Cal-
 pag. 10. lings and Persons.

Observ. *Eum qui nocentem infamavit non est equum ob eam rem condemnare
 praesertim quando reipub. interest vitium illud quod (etiam convitiando) ob-
 jectum fuerit manifestum fieri. Dig. lib. 47. Tit. 10. l. 18.*

Arch. B. And these men, knowing the *Disposition* of the people, have labo-
 pag. 11. red nothing more, than to misinforme their knowledge, and misguide
 their Zeale, and so to fire that into a *sedition*, in hope that they, whom
 they causelessly hate, might miscarry in it.

Observ. It is not within the reach of understanding of men, that move in
 low sphere, to conceive how it can be consistent as well with his Gr
 wisdom as it is with his greatnes to affirme both here, that there
 was danger of sedition from the defendants and their abettors, and in
 his Epist. Dedicat. of this speech, that there are few or none of their
 humor, for from few there could be no danger of sedition or mutiny.
 Withall causelesse hatreds easily evanish, and are not likely to dispose
 any man to attempt the fying of a sedition purposely, that they
 whome they causelessly hate may perish in it; Men doe not adventure
 an assured danger to their credits, fortunes and lives, without some
 probability of some either honour or profit by the successe of their
 attempt; But if the defendants and their abettors were so foolish
 traitors as without any such hope, for a causelesse hatred to attempt
 firing of the peoples zeale into a sedition, yet is there no appearance of
 possibility in their power to kindle any such fire, his Gr: knoweth
 that they are not able to misguide the zeale of Papists to such an end,
 and that there is no zeale in the lukewarme Conformists, nor in the
 professed Atheists that can be fired, but by such materialls (good coyne
 hope of benefit or preferment) from the Pope or Spaine, as neither
 the defendants nor their abettors could afford, and among those that
 have zeale in the substance and scare at a necessity of using Ceremo-
 nies, invented by man, for divine worship, there are few (as his Grace
 saith) of the defendants humor, and from those few (as saide is) there
 could be no danger of sedition or mutiny.

Arch-B.
 ibid.

Soe sayes *Mr Burton* expressly to change the *Orthodox Religion*
 established in *England* and to bring in I know not what *Romish Su-
 perstition* in the roome of it.

Observ.

If *Mr. Burtons* booke was writren since 1628. it is likely that his

expressions in it, of danger of change of the Orthodoxe Religion, founded upon such reasons as in that and the yeare following bred in the High Court of Parliament, a feare of such a change, and possibly by his feare was, and is so much the greater, because the last Parliament was broken up when they were advising the remedy which they intended to have acquainted his Majestie with, for preventing the danger of the inconveniences of such change, and attempting of it, if his booke hath beene written before these Parliaments, he is blameworthy, if he hath not expressed in it such reason, for shewing the appearance of the saide danger, as the High Court of Parliament when his Majestie conveneth it, shall acknowledge to be sufficient for the same.

For there is not a more cunning tricke in the world, to withdraw Arch.B. the peoples hearts from their Sovereigne, than to perswade them that he is changing true Religion, and about to bring in grosse superstition upon them. pag. 12,

It is neither to be denyed what is here affirmed in the generall, nor Observ. can it be made good, that the defendants were guilty of the crime here expressed, yet may it be affirmed also, that there is not a more cunning trick in the world to withdraw a Sovereigns hart from his people, then to perswade him that al notice offered to be given him (either by any private subject or by the Parliament it self) of the malversation of Prelates or other Officers in Church or State, are acts which strike (and wound) his Majestie through their sides (as his Graces foresaid Epist. to the King affirmeth) and that his Majesties giving care or listening thereto, or reference thereof to the triall of a Parliament, is a prostitution of his authority, whereas in truth the punishment of those disloyall acts of some Prelates and Officers that can be discovered, and the Kings shew of trusting the wisdom and loyalty of his Parliament as it deserveth, are most assured wayes for holding fast the harts of his subjects, and preserving his authority from all such dangers as Sovereigne power hath often beene obnoxious unto by the cunning flatteries and malversation of Prelates and other persons trusted by their Princes, when it importeth their private endes to withdraw the Sovereignes hart from his subjects; and when it falleth out that the pretence of Sovereigne authority is vled (as it was in Qu: Maries daies) for changing true Religion, they that perswade the Prince

Prince such a course, and not they that affirme the truth, in such a case to be charged with the crime & reproach of using a cunning trick to withdraw the peoples hearts from their Sovereigne; None of the defendants nor of their abettors doe doubt of his Majesties sincerity and constancy in religion; Yet without prejudice of their dutifull perswasion thereof, they may feare that Prelates worke upon him in that point, as Churchmen have heretofore done upon Constant: and diverse his successors, and such feare is very consistent with subjection and love to his Majesty.

Arch. B. *And for the Prelates; I assure my selfe they cannot be so bale, as to live Prelates in the Church of England, and labour to bring in the Superstitions of the Church of Rome, upon themselves and it.*

Observ. The Prelates in our Church have no grounds, whereupon either they may build their Lordly authority, or to obtrude the Ceremonies which they inforce upon many honest mens consciences, but such as the Roman Church useth for Prelates greatnes and doctrine of their Ceremonies; And howsoever possibly his Grace is well enough minded in having his hand sooner then any man against such as labour to bring in more Popery then himselfe hath yet done, yet the knowledge which men have of some passages in the last Parliament, and of some actions of his Gr: both before and since the breaking of it up will scare most men from discovering to him what they knew (Perhaps) touching Prelates labouring in that kinde.

Arch. B. *I have ever beene farre from attempting any thing that may truly be said to tend that way in the least degree.*

Pag. 14. *Your Gr: doctrine expressed in the High Commission Court, that the Popish religion doth not differ from ours in fundamentalibus, your direction for bowing at the Altar, and praying towards the East, your allegation and making use of some Popish Canons, for vindicating your selfe from imputation of innovation, in commanding these and other Ceremonies Popish, revved by you in our Church, your opinion of Christs corporall presence in the Sacrament (manifested Pag. 47. of this your speech) your Gr causing & pressing a necessity of Ceremonies, which your selfe acknowledge to be indifferent, the punishment which you cause to be inflicted upon the refusers of them (whereof some in their conscience thinke them unlawfull, and all men (of moderation) inexpedient) and upon diverse Orthodoxe men, for*

writing against them, your causing Censure of Doctor *Bastwicke*, and
 condemning his bookes written against the Popes authority, your
 connivence (some say favour and countenance) shewed to the writings
 of *Sancta Clara* (reprinted in London by your Graces direction or
 permission at least) *Chonau*, *Shelford*, *Cosens*, *Reeve*, *Pocklington* and
 others contening doctrine of Popery and Atheisme, seeme to argue a
 disposition in your Gr: tending to Popery; assuredly these acts
 encourage Papists, make Atheists merry, and grieve all religious
 persons, and men of good judgement thinke that they so tend to the
 spreading in of Popery, as when you have well considered the matter,
 your Gr: wilbe loath to give your oath that you have beene farre from
 attempting any thing which may be said to tend to the altering of
 religion in the least degree, your Gr: is knowne to be an understan-
 ding Courtier, and to have the dexterity to offer as well your oath
 in your service to such as you know either dare not, or by their condi-
 tion may not, or esteeme it against good manners and civility to put
 your Lordship to it in a case, that no man which knoweth your Lord-
 ships actions can possibly imagine you can sweare safely.

Wee live under a *Gracious* and a *Religious King*.

Arch. B.

If he be not perverted by some pernicious Churchmen, as *Constan-* pag. 15.
me, and others.

Observ.

I shall humbly desire your *Lordships* to give me leave to recite
 briefly all the *Innovations* charged upon us bee they of lesse or greater
moment, and as briefly to answer them.

Arch-B.

pag. 16.

Among other innovations pretended, made by Prelates, *Mr. Bur-* Observ.
ton mentioneth that they procured from *K. James* both a command
 to the Universities that young Students should not reade *Calvin* or
Beza, or any of the moderne learned Writers of the reformed Church
 without any prohibition of reading Popish Writers) and an order
 prohibiting young Ministers, to preach the Doctrine of electio & repro-
 batio, whils old Doctors, Deans, & Bishps did both preach & print (books
 of) false & erroneous Popish & Arminian Doctrine in those points.

Secondly, that his Gr: affirmed at the Censure of Doctor *Bastwick*,
 that wee and the Church of Rome differ not in *fundamentalibus*, and
 his allowance of the bookes written by *Chonau* & *Sancta Clara* to
 this purpose, with the bookes of false Doctrine, published by *Monta-*
gue, *Shelford*, *Aitword*, *Iackson*, *Cosens*.

Thirdly, his not censuring those that maintaine, that the Pope is neither Antichrist (as *K. James* in his printed workes hath plainly declared) nor that Babilonicall Beast of Rome, mentioned in *6. Hom.* of rebellion.

4. New doctrine in the point of obedience to superiours, and concerning the Lords Sabbath

5. That the Censures in use against Drunkards, Heretiques, and other vicious persons, are now inflicted upon Ministers that esteeme it unlawfull or inexpedient to impose a necessity of Ceremonies, which the Prelates acknowledge to bee indifferent in their own nature.

6. Their adding to the Ceremonies of our Church, other rites and Ceremonies then are mentioned in the Communion-booke, where unto they are restrained, by the act of Parliament, præfixed to the said booke.

7. Their practising without speciall warrant a power to judge of cases, which are the object of ciuill (not Ecclesiasticall) Courts. Now seeing his Gr: in this place where he promiseth both to recite & answer all the innovations, (be they of lesse or greater moment) charged upon the Prelates, as tending to th'advancing of Poperie) is so farr from answering, as he doth not recite any of these particulars, but mentioneth onely those that he can give such colour of answer unto, as his greatnesse is able to beare out against all reason that any man dare alledge against the same, and seeing he acknowledgeth that *exceptio fit mat. regulam in non exceptis*, his Gr: propounding of a part and forbearance to mention the foresaid perticulars, charged by *Mr. Burton* upon the Prelates argueth, that *Mr. Burton* doth truely charge the Prelates with the said innovations, and that they can neither deny nor give a reason for the making thereof.

Arch-B.
pag. 17.
Obsero.

And there was visible Inconvenience observed in mens former flocking to Sermons in Infected places.

When preaching was forbidden under pretext of danger of infection, by concourse of people at Sermons; Comedies and scurrilous interludes contrived in derision of religion, and true piety were not onely suffered to be acted in all ordinary Stages, but in the Court itselfe also with great confluence of people, as though the meanes of humiliation, and not wayes to prophannes, were pestilential in great assemblies.

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assemblies, and that Gods vengeance were not so much to be feared for the practise of sin, as the preaching of that doctrine, which pincheth or disquieteth prophane mens consciences; there cannot any reason be given justifiable either in wisedome or goodnes upon occasion of death or sicknes, that hath beene incident to some at a Sermon, to prohibite the use of that spirituall foode at usuall times, to such as have mindes hungering with an appetite thereof, no more then to prohibite men to take their ordinary food or phisick (when they finde their stomacks at their usuall times disposed thereto) because men sicken or dy sometime after a good meales meate, or after phisick; inconveniences that sometimes fall out at Sermons either in wholsome or infected places, are not sufficient pretences for prohibition or discharging of so lawfull, good and necessary a busines.

But the businesse was debated at the *Councell Table*, being a matter *Arch. B* of State, as well as of Religion. And it was coneluded for no Sermons *pag. 17.* in these infected places.

And in all likely hood by the Counsell referred to the Prelates consideration, who, having injoynd the fast (mentioned in those newes from Ipswich) without Sermons in London, contrary to the orders for other fasts in former times; The mentioning an innovation in that point is very injuriously named a Libell, for it cannot be called a crime nor jaded unlawfull to any man to speake or write what is not unlawfull for Prelates to doe. *Observ.*

Nor *Thirde* is that true that Sermons are the *Onely* meanes to *Arch.* humble men. *pag. 18*

I have heard that *K. James* discoursing at Table of the unfavourines of ling to his tast and smell, a gentleman answering to his Majesty, told him, that ling was his onely meate, my meate (said the King) I sweare man I have never in all my life eate of that fish, whereupon the gentleman replied, that by *onely meate* hee meant, it was speciall good meate; The author of the *newes from Ipswich*, being charitably construed, or admitted to interpret his owne words wilbe possibly found to have meant, that Sermons are the most and (best) speciall good meanes to humble men; It is an act that smelleth more of pride then of justice to wrest to an ill sence, words that can beare a good interpretation, and are well meant. *Observ.*

Arch. B.
pag. 20.
Observ.

Besides, these men live to see the *Fast* ended, and no one *Wednesday* Lecture suppressed.

Chat eschandè craignel'eau froide ; Men that had heard of the prohibition of Sermons upon the wednesday in time of solemne fast, and had seene many other simptoms of dislike of them, and inclination to place all exercise of Religion in the Ceremonies and Letany, might very probably feare and thinke there was some intention to suppress wednesday Lectures ; Many wise men have shewed feare of things which have never come to passe, and many have beene mistaken in their judgements of mens intentions, when they measured them by the successe of their actions ; Great mens intentions are not allwayes obvious to the understanding of men that live in a condition beneath them, nor allwayes Priviledged with successe, or with prerogative to charge a crime upon such as mistake them, or understand them not, and the argument is not good ; VWednesday Lectures are not suppressed, Ergo his Grace had no intention to suppress them.

Arch. B. And the Arch. B. and Bishops to whome the ordering of the books is committed, have power under the King, to put in, or leave out, whatsoever they thinke fitt for the present occasion ; as their Predecessors have ever done before them.

Observ. This generall implicate power is not sufficient, for affirming truly that they have the Kings command or warrant for every thing they put in, or leave out, no more then the generall power, which the Chancellor, Secretary and other Officers have from the King, is sufficient for alleadging the Kings command and warrant for every action they doe in their severall stations ; they cannot change any thing once accepted out of their Offices, without a new speciall warrant.

Arch. B. Provided that nothing be in contrary to the Doctrine or Discipline of the Church of England.

Observ. *Quaritur*, whether the Doctrine and Discipline of our Church be that which Bishops invent, prescribe, or purchase colour of his Majesties authority for commanding off ; Or that which by other Reformed Churches is held to be of divine institution.

Arch. B. And it is not the custome of the Church, nor fitt in it selfe to pray for seasonable weather when we have it, But when we want it.

Why

Why not as well as it is the custome of the Church, and fitt in it selfe *Observ*
 to pray for grace, wisedome and understanding of the Lords of coun-
 sell that want none of these, and for illuminating Bishops, with true
 knowledge and understanding of the word which they have & want
 not.

Thirdly, 'tis most inconsequent to say; that the Leaving that Prayer *Arch. B.*
 out of the booke of devotions, caused the Shipwrackes and the Tempest, pag. 22.
 which followed.

In the newes from *7pswitch*, it is not saide, that the leaving out that *Observ*
 prayer caused the shipwracks and tempests, but was one cause (that is
 so farre as men may judge) one of the occasions thereof, and to this
 once a man may speake without exceeding the limits of Christian re-
 verence, duety and humility. in speaking of actions and accidents,
 whereof no other cause can be affirmed literally, but the will of al-
 mighty God, and the saying that the leaving out of that prayer, is
 one of the causes of the shipwracks, is as justifiable a way of speech,
 as the saying of a man sick of the ague, that his finnes are the causes
 thereof.

I humble desire your Lordships to weigh well the Consequence of *Arch. B.*
 this great and dangerous Innovation. The Prayer for faire weather pag. 23.
 was left out of the Book for the Fast; Therefore the Prelates intend to
 bring in Popery.

There is not so much as one line (in those newes excepted against *Observ*
 by his Gr.) inferring either upon this or any other of the innovations
 mentioned in it, a conclusion of the Prelates intention to bring in
 Popery, yet upon the whole conjunctio an appearance of such inten-
 tion may be in reason as well affirmed as feared. *August. Tom. 10.*
Homil. 42. saith, *de minutis guttis implentur flumina, per minutas rimulas*
insidat aqua, impletur sentina, mergitur navis: Small drops make floods
 through small rifts the water soaketh in, filleth the deck, and sinketh
 the ship.

To this I answer first, As before; It was lawfull for us to alter what *Arch. B.*
 we thought fit. *ibid,*

And Secondly, since that Collect made mention of Preaching,
 the Act of State forbad Sermons on the Fast dayes in infected pla-
 ces; wee thought it fit, in pursuance of that Order, to leave out
 that Collect.

For reply may bee repeated the answer to the 3, Sect: withall
act of State forbidding Sermons, is not a sufficient warrant for leaving
out of a prayer in use to be read, a collect because it mention pray
ing.

Arch. B.

pag. 24.

Observ.

For the branch in the other, which is the first Collect, Though
did deliver our forefathers out of *Romish superstition*, (yet God be
sed for it) we were never in.

Though it were absolutely true (as it is not) that none of the
rers of these prayers, which are usually read, were ever in *Romish*
perstition, as his Graces Speech here implyeth, yet could not that
a sufficient reason for leaving out the collect here mentioned, be
in the deliverance of our forefathers out of the said superstition,
did deliver us; Withall by the same reason his Gr. might cause
beare the thanksgiving and prayers appointed to be used for deli
rance from the Powderplott. A reverend remembring and thank
ving in our prayers to God, for delivering our forefathers out of
mist Superstition, is a point, more materiall in Gods worship then
ther an *aeriall Crosse*, a Surplice, or bowing at the name of Iesus: L
as there is not so much reason, for leaving out that branch of
Collect, as there is for refusing a necessity of the *aeriall Crosse*, Surp
and ducking to an Altar, or at the sound of the word Iesus, by suc
esseme the doing thereof scandalous, superstitious, or otherwise
lawfull; and seeing there are many of the Formalists, or good Com
mists, who by the doctrine, practise the Ceremonies, approved
urged by most Prelates, are led the broad way to the avowed pro
fession and beleefe of Popery, that clause which implyeth a prayer for
liverance from *Romish Superstition*, is not unfittingly expressed (as
Gr: alleadgeth) in the said Collect, the words left out being these: *Thou*
hast delivered us from Superstition and Idolatry, wherein wee were
ly drowned, and hast brought us into the most cleare and comfortable
of thy blessed word, by the which we are taught how to serve and love
thee, and how to live orderly with our neighbours in truth and verity.

Arch-B.

ibid.

Observ.

Because in this Age and Kingdome there is little opinion
meriting by fasting.

Papists in this age and Kingdome have still an opinion of meriting
by fasting, and the enjoyning of a fast in Lent and other sett times
used by the Roman Church, maketh the lukewarme Conformists ap

certaine the same opinion, and breedeth in many religious harts a
 opinion and feare, that the forbearance of the words which taught
 people that they should not presume their fasting to be merito-
 us, hath beene purposely ordered to content *Papists and Atheists*,
 to have the better occasion to teach, command or breede a beleefe
 in the weake sorts of persons religiously disposed, that they doe (and
 meritt by fasting.

And this was done according to the *Course* of the Church, which or-
 dained ordinarily names none in the Prayer, but the right line descending. Arch.B.
 There is no Canon of the Church, or warrant of Scripture for re-
 moving the prayer for such as are of a *Royall family*, to those onely
 who are of a right line descending; His Gr: well knoweth, that *tur-*
rejcitur quam non admittitur hospes, and that the Queen of *Bohemia*
 who ever made a part of the Common prayer, could not be left out
 by any warrant, either of Religion, or State wisdom, and that
 leaving her out of it, could not but become a scandall and offence
 to some, breede in many an opinion that they which are unwilling
 or have prohibited) that usuall prayers be made to God for her, will
 be ready to afford her the wordly supply, which her Estate needeth, and
 shee may in reason expect and hope for, from his Majestie and all such
 his subjects as are loyall & not corruptible by either *Spanish* or *Popish*
 presents, pensions, or promises; if the King hath given command for
 it under his hand (as his Gr: here saith) his Majesty hath beene abused
 by some shew of reason suggested to him, which his Grace neither
 mentioneth, nor dare (I thinke) avow, nor are obvious to the
 sense of any honest man, nor likely ever to be approved by *Parliam:*

I beseech your Lordships to consider, what must be the *Consequence* Arch.B.
 here: The *Queene of Bohemia* and her *Children* are left out of the pag.26.
Collect, therefore the *Prelates* intend to bring in *Popery*.

There is no such consequence inferred upon the onely leaving out *Observ.*
 of this *Collect*, and albeit upon this & the remanent innovations made
 by his Gr: (here apologized for) & the rigorous urging of needlesse
 Ceremonies, concurring with the knowledge which many have of
 discoveries made (by the last two Parliament) of his Graces and some
 other Prelates wayes, bred in most men an opinion, that some of the
 Prelates intend to bring in *Popery*, neverthelesse it doth not follow
 that the persons which his Gr: inveigheth against, doe goe about to
 poi-

poison the people, with a conceite, that the Queene of Bohemia and her Children would keepe out Popery out of England, and that the King and his Children will not; Such Prelates as intend innovation in religion, are likely to thinke it for their ende, to worke such an opinion where they have power, for they may expect good benefit both from great persons abroad, and great Traitors (as Papists, Atheists, and lukewarme Conformists) at home, by working into the harts of the people any opinion, which may be made use of to breede in the kings own hart a jealousy of his Royall sister, and of the hopefull Princess her Children. The persons Inveighed against by his Gr: cannot hope for any good or advantage by labouring to poison the people with such a villanous conceite, nor are they in any possibility to be disposed as Papists, Atheists and Formalists aforelaide to any course tending to the prejudice of his Majesties greatnes, or publike good. For as their harts are enflamed with a zeale in their religion, to the service of God, so are they with affection and loyalty in their allegiance to the K: their Sovereigne; neither doe they impute to his Majesty the blame of those actions, which they have hope (yea confidence) that his Majesty shall one day (either by his Parliam: or some other way) discover that Prelates have caused to be done under pretext and cover of his authority, to the prejudice of true religion, and overthrow of many learned and modest Ministers, and to the great griefe of his Majesties best and most loyall subjects.

Arch. B. For my part I honour the Queene of Bohemia and hir Line, as much as any man whatsoever, and shall bee as ready to serve them.

ag. 26.
Obsery.

Men that consider that his Gr: hath not only now caused to raise out the name of that good Queene and her Children out of those Collects, but blot also out of the patent graunted by his Majesty in 1635. for a collection for the distressed Churches of the Palatinate, the words bearing them to be of the same Religion, which our Church professeth, cannot beleieve that his Gr: did speake these words but in his Court stile, not minding their literall sence (whereunto it is ill manners and against Court wisdom, to ty the Court language) for his command to blott out these words in the said patent, formed by his Majesties attorney (upon the modell of a former patent in the same kinde graunted by K. James, which avowed the people of the Palatinate to be of our Religion) argueth that he hateth the Religious

professors, both in that Country where the Queene of Bohemia was borne, and in that wherein shee was married, and wherein her selfe and her Princely Children have beene bred and educated, and a Prelate which either hateth the Queene of Bohemias Religion, or professeth another Religion then shee and her Children doe, and useth all possible craft and violence, to make all hee can embrace it; ought not to be beleevd in the literal sence of the words when he saith that he honoureth the Qu: of *Bohemia* & her line as much as any mā whatsoever. But I know not how to depart from my *Allegiance*, as I doubt these Arch. B. men have done. pag. 27.

Prayers might have beene continued by his Gr: for the Queene of *Bohemia* and her Children, without departing from his allegiance, and mens desire of continuance of that prayer, or being offended at the leaving out of it, is not a sufficient reason for his Gr: to inferre a conclusion to charge them with the crime of departing from their allegiance, or for his Gr. suspicion of it, In the Reformed French and Dutch Churches throughout all the United Provinces, prayers are made, not onely for the Queene of Bohemia and her Princely Children, but for our K. also, yet is not that esteemed a departure of the Preachers and people that practise it, from the alleadgence due by them to the Sovereignty of the state they live under. Observ.

That this *Alteration* was made in my *Predecessors* time before I Arch-B. had any *Authority* to meddle with these things, And his Majesty acknowledged, it was done by his *speciall direction*, as having then no *Children* to pray for. ibid.

If the words [*who art the Father of thine elect and their seede*] have beene left out, or changed by his Majesties direction, certainly hee must have had some other reasons suggested unto him (by some Prelate, whose advice he trusteth in matter of prayer and divine worship) then (that which is here sett downe) because the King had no Children to pray for, when he gave command to leave out these words, for if that were the reason, then that clause were now to be resumed (which is not done) since the K. hath seede (which God blesse) like as the using of those words is compatible enough with any Gods elect, either having or wanting seede, so as to obtaine his Majesties warrant for leaving out these words, it is likely that his Gr: or some other Prelate hath suggested to him such arguments as Papists and Arminians

use for impugning that article of Christian religion, which concerneth Gods election, without acquainting his Majestie: with the answers made thereto by orthodoxe writers.

Arch. B. The truth is, it was made at the comming in of K. I A M E S. and must of necessity be changed over and over againe *pro ratione Temporum* as Times and Persons varie.

Observ. The Parliament appointed that prayer to be vsed and it can neither lawfully omitted and forborne (which his Gr: granteth and auoweth the doing of) nor changed without warrant of the same authority.

Arch. B. Here give mee leave to tell you 't is *At the name of Iesus*, in the learned *Translation* made in K. James his time. About which many learned Men of best note in the *Kingdome* were employed, besides some *Prelates*.

Observ. If the translation made in K. James time hath *At the name*, certainly it is not soe consonant to the Greeke Originall which hath (*in τῷ ὀνόματι*) or to the Latine version (*in nomine*) as in the the name and (*in*) being so long vsed in many impressions of the common prayer booke confirmed by Parliament: it is not likely that the change hath beene error Typographi, but a direction of some Prelate in the late edition, and therefore with very good reason this alteration may be numbered among other innovations made by Bishops.

Arch. B. And *Mr. Prynne* (whose *Darling* busines it hath long been to croud downe the honour due to the Son of God, at the mentioning of his saving Name *Iesus*) knowes the *Grammar Rule* well, In a place, or at a place, &c.

Observ. The honor dew to the Sonne of God, is not cryed downe by this, as maintaine that all reverence that can bee or is required by his Divine Majestie, is dew vnto him (as *Mr. Pryn* and all good Christians acknowledge) and that alike honour is due unto him, when he is mentioned by the name of Christ, God, Immanuel, &c: As when he is mentioned by the name of Iesus, and the word *Phil: 2. 10.* Does oblige Christians to worship the letters and sound of the word Iesus, but his Person, which is exprest to our memories and understandings, as well by his other names, as by the name Iesus, and by (bowing of the knee) in that passage nothing is understood or meant, but the same that is meant by bowing of the knee *Rom. 14. 11. Eph: 4. 11.*

It were idolatry to reverence the person for the names sake, and if we reverence the name for the persons sake every name competent to him ought to bee a like reuerenced ; withall if the words (bowing of the knee) import a necessity of kneeling; the words (and every tounge shall confesse that Iesus is the Lord) in that same place must oblige all men to a necessity of a uocall and loud confession that Iesus is the Lord which must make a confusion & disturbance in all assemblies, for preaching praying or reading of scripture, yea, if the sence of the wordes were to be taken literally, that would oblige men to kneele, but not cap, nor crosse, nor to bow the head at the name of Iesus, his Gr: doth not presse kneeling either in the literall or metaphoricall sence of the words, and is not able to produce a text for capping or bowing the head at the sight or sound of the name Iesus.

this I finde in the *Queenes Injunctions* *, without either word *7th Arch-B.* or *At.* *Whensoever the name of Iesus shall bee in any Lesson, Sermon, or pag. 31.* otherwise pronounced in the Church ('t is injoynd) that due reverence bee made of all persons, young and old.

Queene Elizabeths injunctions ought to be revered, yet *mortuo Observed* *mandato re expirat mandatum* ; And no act, order, or command of a Sovereigne Prince, not ratified and authorized by his estates in Parliament, doth rule either his successors, authority, or his subjects obedience after his death. Queene Eliz: possibly ordained courtesy and uncovering the head at the pronouncing of the name of Iesus, for the same respect, for which shee suffered an Altar, to remaine in her Chappell, after that by act of Parliament they were ordained to be taken downe in all Churches of England, and after the pulling downe of them in many Parishes (even before warrant of the said act was approved) The reasons of Princes commands, or connivences are not to be too curiously pried into, where subjects without being obnoxious to any inconveniency, may both forbear doing of the thing enjoined or commanded, and imitating of the thing winked at or practised by them against a Law; Meane while, the enjoyning of such courtesy onely as thereunto doth necessarily belong, and before then accustomed, sheweth that shee did not impose a necessity of ducking, cringing, capping, or kneeling, because it was easy to finde that there was no custome in the old orthodoxe or Reformed Churches anciently, or of late dayes for so doing, but onely among Papists, whose abuses

abuses, superstitions, and mountebankerries; though shee could not purge of a suddaine (especially trusting much to Prelates in the business) yet had shee no intention (doubtlesse) by her injunctions to follow or approve them.

Arch. B.

Pag. 32.

Observ.

So here is *necessity* laid upon it, and *Custom* for it, & both expressed by *Authority* in the very beginning of the *Reformation*; & is therefore no *Innovation* now.

Since such was the nature of the Law and Custom here mentioned, as is before designed, they cannot be a ground for the inference which his Gr: thereupon maketh, that bowing at the name of Iesus, commanded by his Gr: is no innovation, because neither in the orthodoxe, nor in the late Reformed Churches, there was either Law or custom for the said bowing, and the canons or customs of Papists were not ordained to be followed by Qu: Eliz: injunctions, yea Hooker calleth that bowing an absolute ceremony, & the introduction of an absolute ceremony, is as well an innovation as the hatching of a new one.

Arch. B.

Pag. 33.

Observ.

That's left to the Church, therefore here's no *Innovation* against that *Act of Parliament*.

As it is a notorious truth, that the act of Parliament containing command for prayers & thanksgiving every 5. Novemb: was printed before the booke containing the prayers ordered to be read in obedience of the saide act, so is it a notorious truth, that for respect to the said act, a prayer was conceived, An: 1605. in the words which have been in use to be read every 5. Novemb: since that yeare, & albeit in the making of the foresaid act, the contriving of the foresaid prayer was left to the Church, yet doth it not thence follow that a change of the words of the prayer then contrived, and so long in use, is no alteration.

Arch. B.

ibid.

Observ.

The *Alteration* first mentioned, that is, *The Seet* or that *Seet* them: is of so small consequence as 'tis not worth the speaking of.

There seemeth to be so little difference betweene the sense of the words changed, and of those that are putt in the place, as one would thinke that it were against discretion either to charge the change with the reproach of innovation, or to imagine that any man (even of ordinary sufficiency) can bee moved with such reproach upon grounds apparantly so weake, yet when men consider that it is not likely that so wise a man as his Gr: would have directed a change

a pr

prayer used in the Church above 32 yeares, but upon solide reasons
either of state or Religion (because such a change seemeth an impli-
cite accusation of either error or ignorance in the contrivers and u-
sers thereof, or of neglect of duty or want of understanding in those
Bishops that have suffered the same so long) it is probable that *Mr.*
Burton not being able to conceive any reason of State or Religion,
which his Gr: could pretend for it, or any honour or benefit to the
King or publike (which are the ende of all state actions) by the saide
change, hath judged that because the tropicall expression of the words
used, did clearely point at the Romane Church & Doctrine, and
the literal sence of the words as his Gr hath caused them to be disposed
the change, doe not pinch any people that is knowne, he hath or-
dained all the words to be insert, which are expedient for expressing
the literall sence, as more tender and lesse pinching the Romane
Church.

I did not move the King, directly, or indirectly; to make
this change. *Arch. B.*
pag. 34.
Observ.

In all the actions of Ministers, which are Formalists and good Con-
formists, done for edification and feeding of any people or person,
with food approved by his Gr: within that which he calleth his Dio-
cesse and Province, are and must be esteemed his Graces actions (if
their power for doing thereof be derived from his Gr: and that the
whole Church power in every Diocesse is inhærent in the Bishopp
thereof, as the Formalists teach) soe whatsoever any Prelate or person
suggesteth to his Majesty (and breedeth in his royall minde a beleefe
or perswasion off, by vertue of the respect they have with his High-
nes, through his Graces recommendation and character made by him
to his Majesty of them) tending to purposes which his Gr: doth not
fallow *ex post facto*; And whereof he may challenge the thanks and
glory as his due, are such as his Gr: well knoweth, ought to be e-
steemed his Graces actions, and that he can no more safely give his
oath, that he is not the mover off, then he will acknowledge upon oath
no man hath authority or power to make one man a lawfull Pastor of
many severall Churches.

And that both these are true, I here againe freely offer my selfe to
my Oath. *Arch. B.*
pag. 35.

Observ.

Howsoever his Gr: here offereth his oath, that the King commanded the change without being therein moved by him, and that he had his Majesties hand to the booke, for warrant of the saide alterations before he made them, and setteth downe three reasons, for which the King (as he saith) commanded at least might command the same, yet to all men of sence it seemeth more likely, that his Gr: (who is an understanding Courtier) offereth here his oath by way of complement knowing that no man would putt him to it, then that his Majesty by the saide reasons was induced to command (and to give warrant for the saide alterations, without being by his Gr: or some of his counsailes required and perswaded thereto, and that not onely because it is more likely that his Majesty (who is not by his Royall Office and calling necessarily conversant in the study of divinity) would upon his private thought make any alteration in a prayer so long used, esteemed sufficiently considerate and expedient both in matter and forme, because likewise neither the forbearance made in Queene Elizabeths time to pray for deliverance from the tyranny of the Bish: of Rome after the state was clearly delivered, and in posture to owe and give thanks for delivery from the same, nor his instance of four sort of Religion in the world, nor K. James assertion that no Papist in his Dominions was put to death for Popery either during his raigne or Queene Elizabeth: can be (as his Gr: alleadgeth) reasons able to induce either a Prince of his Majesties wisdom and goodnesse, or any rational man to condemne the words, which call the Popish Clergy Babylonish, & their religion rebellion in the sence that the prayer, is before it was changed, called them; withall if the words before and after the change have one meaning, the change was needlesse, and if the words changed have another sence then the former, either they, or the former must be thought impertinent, if not pernicious, and either his Gr: or his predecessors in Office impertinent in the exercise of it.

Arch. B.

pag. 40.

Observ.

Therefore by that, and such like *Innovations* the *Prelates* intend to bring in *Popery*.

It is very true, that from the leaving out a prayer for the nauie, or from any one such like innovation (as hath beene saide) there cannot be any conclusion inferred, demonstrating that Prelates intend to bring in Popery. Neither is it compatible with Episcop: wisdom & with the respect they pretend due unto them to doe actions where-

any man may bee able perfectly to know & discover their intentions, when they either dare not, or thinke not fitt to avow them. The Bishop of S. Andrewes (in a booke entituled *Confutatio libelli de crimine Ecclesie Scoticanæ*) writeth that Episc: jurisdiction (which by the Councils of Church assemblies ratified in many Parliam: hath beene condemned as *humanum commentum* and Antichristian) was brought into that Church *non confestim sed pedetentim, & per intervalla ne res ageretur*; And albeit it may be now safely affirmed that those Ministers did advise the King, to make constant moderatots in their Church assemblies, and to offer to the Church *ius suffragii in comitijs*, by some of the Ministry which the Church should have a power to choose before every Parliam: have (since they obtained these prerogatives) brought back into that Church both that office and divers Ceremonies rejected at the reformation, and abjured by the accepters of them, as well as by all other Officers and members of the Church in that Kingdome, neverthelesse it had beene a ridiculous ratiocination before their evident apostacy and perjury to say; The Ministers have obtained warrant for voice in Parliam: and an act for constant moderators in their assemblies, and many of them good pensions out of the Kings exchequer; *Ergo* they intend to bring in into the Church contrary to their oaths and subscriptions, a Government and Ceremonies rejected by them at the reformation, and often abjured since; So albeit there is no good logick for inferring upon any of the forelaide innovations, the Prelates intention for Popery, neverthelesse men may say that it is more probable that the innovaters of the whole particul: by this Gr: here apologized for, intend Popery in the point of Doctrine then it was that those Scottish Ministers intended Popish Discipline; Episcopacy and Ceremonies rejected and abiured by their oaths and subscriptions (as said is) there are many things *que peracta laudantur*, that the carriage of, is dangerous, and the actors of it will never (or dare not) avow the intencion of; The pitifull suffering of many honest men in Scotland, since the reduction of the Popish manner of rule and Ceremonies, helpeth much to breede that feare, which many honest men and all loyall subjects here in Engl: have that those innovators intentions are as much sett for Popish Doctrine, as the seekers of those moderators, pensions, and voice in Parliam: were sett for Popish rule & discipline in Scotland.

Arch.B.
pag. 41.

No one thing hath *advanced* or *fisher* in *Popery* soe fast, as the *grosse Absurdities* even in the *Worship of God*, which these *Men*, and their like *maintaine* both in *Opinion* and *practise*.

Observ.

No man but *Papists*, or *Atheists* object against their doctrine or opinions in matter of faith, and if by their practise be here understood their lives and conversation, neither *Blasphemy*, *sabbath-breaking*, *drinking*, *playing* and other *alehouse gaming*, *luxure*, *pompe*, *pride*, *prodigality*, *indyet*, and *apparell*, *whoring*, *obscene discourses* and *actions*, *non residence*, nor *plurality of benefices* can bee soe much objected to any of them as to most of the *conformists*.

Arch.B.
pag. 41.

To this I can truly say, that since my owne *memory* this was in use in very many places as being most *proper* (for those *prayers* are the *read* which both precede and follow the *Communion*,) and by little and little this *Ancient custome* was altered, and in those places where the *Emissaries* of this *faction* came to *preach*.

Observ.

Neither can your Gr: bee ignorant that it was out of use in many places (200. to one) then since your memory it was used in, and the practise of it in some few places without a lawfull warrant cannot, be a reason for inferring that either the command or practise of it of itself is not an innovation in those places where it was neither commanded nor practised before his Gr: began this and the like innovations.

Arch. B.
ibid.

With this the *Rubrickes* of the *Common-prayer booke* agree: for the first *Rubrick* after the *Communion* tells us that upon *Holy dayes*, though there be no *Communion*, yet all els that is appointed at the communion shall be read.

Observ.

The *Rubrick* as well as the booke of common prayer was made by the prelates, by whome though at the beginning of the reformation there were diverse *Rubricks*, orders and prayers left (which they founde no possibility to reforme at the first) in it, as the Apostles did in the Churches infancy after Christ ascension for respect to the weak brethren of the Jewes in the matter of Circumcision (which was practised in the person of *Timothy* *Act: 16. 3.* and forbore in the person of *Titus* *Gal: 2. 2.*) and in the point of Abstinence from bloudy things strangled, neverthelesse all religious & modest Bishops who have beene since the reformation in office at any time, have forbore (as the Apostle did circumcision) either to practise other unlawfull orders left in it, or to command to read at the communion table (which

the communion is not given) the prayers which are appointed to be read at the communion, for albeit the Rubrick ordered that when the communion is given, the Priest shall stand and read the prayers appointed to be read at the Communion table, it followeth not that when the communion is not given he must necessarily read the same at the communion table, and not in the desk, as the custome hath been in this case before these late innovations.

Moses did reverence at the very Dore of the Tabernacle, Num. 20. Arch. B. *Ezekiah*, and all that were present with him, when they had made an offering, bowing and worshipping, (2. Chron.) David calls the people to it with a *Venite*, O come let us Worship, and fall downe, and kneele before the Lord our Maker. (Psa. 95.) And in all these places (I pray Marke i.) 'tis bodily worship. pag. 43.

The example of *Moses* falling downe at the dore of the tabernacle (and of *Ezekias* bowing and worshipping cannot oblige to the like worship any, but those that offer the like sacrifice, and *Moses* Example obligeth to bow before, & *Ezekias* example only after a man hath made an end of his Sacrifice. From neither of them nor from *David's* words Psal. 95. cited by his Gr: can be inferred either that at the entry into a Christian Church, a man must fall downe, bow and worship, or that there is a particular place in the Church toward which a man must of necessity turne his face for worshipping God, or that he that doth not both these when he commeth into the Church, doth no more reverence to God then a *Tincker and his Bitch* when they come into an alehouse, for as it cannot be truely affirmed, that whosoever at his going out of a Church upon a Sunday after the evening service, goeth not to may-games, pyping, dauncing or other such exercise warranted by the booke for Sabbath recreations (contrived as is conceived, by some atheistically Popish Churchman) goeth out of the Church with no more reverence then a *Tincker and his Bitch* going out of an alehouse; soe can it not be truely affirmed that whosoever at his entry into a Church doth not bow and cringe to the Altar (conforme to injunctions hatched (as is supposed) by some Popishly Hypocriticall Churchman, and allowed by authority) hath no more reverence to God then a *Tincker and his Bitch*, when they goe into an Alehouse.

It is against charity to condemne men, as having no reverence to God,

God, that either after Sermon retire to their chamber, for private prayer, reading, or religious conference upon the points heard by them, or enter into the Church with eares and hearts bent to assist the Ministers prayer, and to hearken to his preaching, because the one goeth not to Maygames at his going out of the Church, and the other doth not at, or to the Altar at his comming in, for it is possible that the one thinking in their conscience, that the sports authorized by the said booke, are not so consistent as private prayer, reading, or religious conference after Sermon, with such observation of the Sabbath as God hath commanded; And that the other in their conscience thinketh that adoring, ducking, cringing, kneeling to, or at the Altar, is seemeth to be an idolatrous act, and derogatory to that reverence wherewith a mans hart ought to be filled when he entreth into Church for religious exercise) withall as a Tinker with his Bitch drinking and dominerig in an Alehouse, upon a Sunday, after he hath duckt to the altar, may not by any good Conformist be reproached for breach of the morall Law for the Sabbath, in respect of his priviledge for so doing by warrant of the booke for recreations; So that not ducking to the Altar at a mans entry into a Church, cannot be ground for inferring, that the omittor of it hath no more reverence toward God then a Tinker and his Bitch comming into an Alehouse in respect of the warrant that is in Scripture, for worshipping God alone; For albeit the command forbidleth only to fall downe and bow before an image, it followeth not that it is lawfull and necessary for Gods worship to bow and fall downe before an Altar, or at the entry of a Church where there is no image, or that he that doth it faileth thereby in his reverence due to God.

*Arch. B.
pag. 45.
Observ.*

No man is constrained, no man questioned, only Religiously called on, *Venite Adoremus: Come, let us worship.*

If there be any Church Canon (or command of those that have power in the times) to bow to the Altar at a mans entry into Church, then are men constrained to doe it, for there is a necessity either of obedience, or danger of being obnoxious to punishment for not obedience in such a case; and if there be neither Canon nor Law, the practise of it is an innovation without any pretext of warrant.

For there 'tis *Hoc est corpus meum*, This is my body. But in the Arch-B.
Pulpit tis at most, but; *Hoc est Verbum meum*, This in my Word. And pag. 47.
greater Reverence (no doubt) is due to the Body, then to the Word of
our Lord. And so, in Relation answerable to the Throne, where his Bo-
dy is usually present, then to the Seate, Whence his Word useth to bee
proclaimed.

The argument (founded by his Gr: upon the words *hoc est corpus* Obser-
meum) cannot bind any man to a necessity of adoration and bowing to
the Altar, but only at the time of the celebration of the communion;
when it is not given, his Gr: (who as yet neither doth with the Ro-
mish Church professe a beleefe of transubstantiation, nor hath or-
dained pretended transubstantiated breade in the body of our Savi-
our, to be kept in a boxr upon the Altar) cannot by any warrant of or-
thodoxe religion pretend, that because the body of our Saviour is up-
on the Altar in such manner as the word is in the Pulpitt, that there-
fore at the entry into the Church a man must adore or bow towards
it, and where his Gr: for shewing a necessity of this bowing and crin-
ging to the Altar, sayeth, that a greater reverence is due to the body
then to the word of our Lord; as the words *Verbum & Corpus* expresse
the essence of Christ; That alike reverence is due to both, I thinke noe
man will deny, and where *Corpus Christi* is taken for the Sacrament,
and *Verbum Christi* for the Gospel, or preaching of it S. August. lib.
50. hom. 26. Affirmeth that alike reverence is due to both; Saith he,
*Interrogo vos fratres vel sorores dicite mihi quid vobis plus esse videtur, ver-
bum Dei an corpus Christi? Si verum vultis respondere, hoc utique dicere
debetis, quod non sit minus verbum Dei, quam corpus Christi, & ideo quan-
ta sollicitudine observamus quando nobis corpus Christi administratur, ut ni-
hil ex ipso de nostris manibus in terram cadat, tanta sollicitudine observamus
ne verbum Dei quando nobis erogatur, dum aliquid cogitamus aut loqui-
mur, de corde nostro pereat, quia non minus reus erit qui verbum Dei ne-
gligenter audierit quam ille qui corpus Christi in terram cadere negligen-
tia sua permiseret; If Aug: saith true, that as great reverence is due
to the word as to the body, then is there as much reverence due to
the pulpit for the word, as to the Altar for the Sacrament, and either
there is no necessity for Gods worship to cringe and duck to the
Altar, or it must bee also necessary to cringe and duck to the pul-
pitt.*

Arch-B.

ag. 48.

Ol. serv.

And this *Reverence* yee doe when yee enter the *Chappell*, and when you *approach* nearer to offer. And this is no *Innovation*, for you are bound to it by your *Order*, and that's not *New*.

Suppose the Knights of the Garter are bound (as his Gr: affirmeth) by their order to bow towards the Altar when they enter into the Chappell, and approach nearer to the Offer, at the great anniversary solemnity of the saide order, it will not thereupon follow, that the Prelates injunction of that posture, to all other persons, is no innovation in the manner of Gods worship either according to the Apostolicall institution thereof, or our Churches practise for the most part since the reformation. Though some Ceremonies at the solemnities of the Order of the Garter, are done in the Church, they doe not thereby become such a piece of divine worship, as his Majesties other Subjects must necessarily follow the paterne and practise off; For as the solemnity doth not give to all his subjects the ability to make so rich Offers to the Altar, as are made thereto by those of the Order, so doth it not oblige them to a duty of ducking at the dore towards the Altar, as the Knights doe; when a mariage is solemnized in the Church in our English way, the mā must putt a ring upon the womans fourth finger, and say, with this ring I thee wed, with my body I thee worship, with all my wordly goods I thee endue; this practise though done in the Church, in solemnizing an action that hath better warrant in Gods institution then the most honourable Order of the Garter doth neither oblige men that are not married to a bodily worship of women, nor maketh a mariage unlawfull, in the solemnizing whereof such ring and words are not used; So his Majesties and the Knights ducking & offering, and other gestures in the Church at the solemnizing some Ceremonies of the aforesaid order, doe neither oblige other subjects to the same way of worship, nor maketh all other worship profane & unlawfull. In a word, if the Kings practise in his Chappell & in the celebration of the Ceremonies of the Order of the Garter were sufficient to oblige the people to doe the like, in all the Churches in Engl: his Gr: might by the like reason pretend that the K: suffering or allowance of Masse in his house ought to be a sufficient warrant & Law for doing the like in every family of Engl: which his Gr: I think will not say, unlesse he be confident both to overthrow all respect to acts heretofore made in Parliam: and to dilwade the K: from ever

ing any Parliam: and to move his Majestie, to command the rever-
end Judges of England, to resolve that solemnizing of Masse in eve-
Houle, as well as Bishops issuing proceffe, and keeping Courts in
their owne names, is not against the Lawes of the Realme.

And Idolatry it is not to Worship GOD towards his Holy

Arch. B.
Pag. 48.
Observ.

The bowing towards a Table, a stoole, a stone, a Wall, a House, a
Church, a dore, an Altar, or any thing else that is before a man when he
beth for divine worship, doth not thereby become Idolatry, but
bowing towards any thing with relation to it, as of greater Holi-
then another thing by it, is idolatry, and proved so to be by Prote-
at divine, of the Church of England, outward worship in Gods
vice, and bowing before a stone, Crosse, Image, or Altar, are not to
confounded, and his Graces greatnesse is not able to make them
come all one with jumbling them.

According to a Constitution of Hen. the fifth (as appeares) to give Arch. B.
honour and Reverence, *Domino Deo & Altari ejus, in modum viro-* pag. 49.
rum Ecclesiasticorum; That is, to the Lord your God, and to his Altar (for
there is a Reverence due to that too, though such as comes farre short
Divine worship) and this in the Manner, as Ecclesiasticall persons both
worship and doe Reverence.

This Constitution mentioned (as his Gr: saith) in the black booke Observ.
of Windsor, is more like a fable and forgery of a Monke or Hypo-
criticall vaine Churchman in those dayes, then an order or command
of such a King as Henry 5: It is not mentioned by any approved Hi-
storian in his time, nor in times after him, neither is it likely that so
glorious, victorious and wise a Prince as Hen. 5. either did or would
ever adde to the solemnity, appointed by the foundation of the order
constitution so ridiculous, as the directing those of his order to make
curtsey to the Altar, *ad modum virorum Ecclesiasticorum*, withall, if
his Gr: doe not (which no man is able to doe) prove that before
Henry 5. there was either divine Apostolicall, or Imperiall record,
or commanding Ecclesiasticall persons, to bow to the Altar as a part of
divine worship, the Constitution mentioned in that black booke
though it were as true as it is apparantly forged) will not be sufficient
to prove that that Lesson which it appointeth the Knights to learne of
the Priests for making a leg or a duck, either was necessary for divine

worship in the Knights or their Example obligatory of the people, condemnatory of all worship done without bowing, cringing or ducking to the Altar in the fashion that *viri Ecclesiastici* (without warrant or command from lawfull authority) were wont to doe in K. Hen. 5. his dayes

Arch-B.
pag. 51.

Bishop Jewell will come in to *Helpe Mee* there. For where *Harding* names diverse Ceremonies and particularly bowing themselves adoring at the Sacrament, I say, adoring at the Sacrament not adoring the Sacrament; there Bishop Jewell (that learned, painefull, and reverent Prelate) approves all both the Kneeling and the Bowing.

Observ.

Bishop Jewells approving of bowing and kneeling (not to bow) at the Sacrament in his answer to *Harding* as commendable gestures tokens of devotion so long as the people understand what they mean is not a sufficient ground either for imposing a necessity of ducking, kneeling, or bowing to the Altar, upon all such as understand these Ceremonies fully, and apply them to God, and to none but God, when they are not at the Sacrament, nor for affirming (as the Bishop does) that with us the people did ever understand them fully, and apply them to God, and to none but God, many Pagans could well affirm that they directed no worship to the stockes and stones and other workmanship of mens hands which they had in their Temples, but to the deity represented by them, and the learned Papists profess to teach that they neither adore Crosse nor Image, nor Altar, but Christ crucified, or upon the Altar; nevertheless the practise of the learned sort in that point hath beene one of the chiefe causes of the idolatry universall among the Pagans and Papists; So though many are well taught and consent with Bishop Jewell, that bowing and kneeling are commendable gestures at the receiving of the Sacrament, yet if they be commanded to be done to the Altar, when men are not at the communion, they wilbe thought idolatrous by such as esteeme gestures of adoration due to God onely, and that they have no warrant. For as, albeit it is commendable in a man to close his chamber-doore and to kneele when he prayeth alone, it doth not follow thereupon that if he doe not shutt the dore & kneele every time that he entreteth into his Chamber, that he entreteth it with no more reverence then a *keeper* and his bitch going into an alehouse; Soe albeit it is a commendable gesture in B. Jewells opinion, to kneele or bow at the receaving of the Sacrament

ment; it doth not thence follow, that he that doth not bow or
 ge to the Altar at his entry into a Church when the Sacrament is
 given, is as much wanting in reverence to God, as a Tinker going
 his Bitch into an Alehouse.

in the Kings Royall Chappels and diverse Cathedrals, the Holy Table Arch. B.
 ever since the Reformation stood at the upper end of the Quire, pag. 53.
 the large or full side towards the people.

Neither the Kings Chappell, nor Pauls, nor Westminster, nor the prac- Observ.
 of any particular Church in Engl: but divine institution and his
 esties Lawes, founded upon warrant thereof, ought to rule his
 acts in the substance, ceremony, matter, and forme of Gods wor-
 ; A subject is bound to yeeld and measure his obedience not by
 imagination of the inward motion of the minde, or knowledge
 his Princes practise, but by his expresse Lawes & directions.

There is nothing done either by violence or command to take off the Arch. B.
 indifference of the standing of the Holy Table either way, but only lay- ibid,
 it fairely before men, how fitt it is, there should be order and uni-
 formity; I say still reserving the Indifferency of the standing.

may please your Gr: to remeber that a rayle is set about the Table, Observ.
 which cannot be removed, there is no indifference in the standing of
 which by a rayle is limited to it's place, and there appeareth as
 well violence in fixing unlawfully any thing to a constant place, as in
 unlawfull removall of it, like as men are denyed the Sacram: that
 will not come up to the raile, and the Churchwardens and others that
 refuse to sett up the raile, are hurried and sued in the High Commis-
 sion, which argues both violence, and that the indifference (which his
 Gr: here mentioneth) of the standing of the Table, is not reserved, as
 here is affirmed.

I would faine know, how any discreet moderate man dares say, that Arch. B.
 the placing of the Holy Table Alter-wise (since they will needs call it pag. 54.
) is done either to advance or V'sher in Popery.

Since your Gr: hath acknowledged Bishop Iewell, a learned, paine. Observ.
 full & reverend Prelate, where you pretend his helpe (but by wresting
 the sence of his words, as appeareth by what hath beene saide Pag. 51.)
 hope you will not deny him the attribute of a discrete moderate
 man, because in his Preface of his reply to Hardings answer, he wri-
 eth; An Altar we have such as Christ and his Apostles, and other holy
 Fa.

Fathers had, which of the Greeke was called *ἡ ἁγία τράπεζα*, the holy Table and was made not of stone, but of Timber, and stood not at the ends of quere, but in the midst of the people; another or better Altar then C and these holy Fathers had, we desire to have none, & especially any such tar as hath beene purposely sett up against the Altar of Christ. And A 3. Divis. 26. of the saide reply, he citeth *Origen* & *Arnobius* testifies, that in their times the Christians had no Altars at all, and *S. Iust.* to prove that such Altars as were in his time were made of ber, & called *Mensa Domini* and *Eusebius* to prove that the Altar placed in the midst of the Church, whereby it appeareth that B lowell esteemed a position of the holy table altarwise (that is east end of the Quire) to be contrary to the Doctrine of the Fathers in all liklyhood would haue judged the commanding of such Altar an innovation tending to Popery.

Arch. B. Did *Queene Elizabeth* banish Popery, and yet did shee all along Raigne, from first to last leave the Communion Table so standing in her owne Chappell Royall, in Saint Pauls and Westminster and other Churches, and all this of purpose to advance or Vsher in that Popery which shee had driven out?

Observ.

In the beginning of Qu: Eliz: (as *Cambden* writeth) the whole ceremonies of the Masse were officiated in her chappell *Romano ritu*, (so that the Lords Prayer and Letany were in English,) till by act of Parliam: it was otherwise provided, and after the act of Parliam: howeuer most of corruptions of the Masse were purged out of the booke of her Chappell, there were candlesticks and torches (not counting) some embossed plate, empty ewers of silver, a greate booke (as *Thuanus* writeth, lib. 13. pag. 67.) *Effigies Christi affixi Crucis* retained upon the Altar in it, yet by act of Parliam: the Masse abolished, and Altars appointed to be taken downe (and the zealous pulling downe many before warrant of the said act, approved) throughout the whole Kingdome, neither the Queens Chappell, nor Pauls nor any particular Church, as is saide, were to be patternes, for obliuing all other Parish Churches to such Altars and Ornaments for worship, as have beene (without warrant of Law, divine or humane) retained in the saide Chappell and some other Churches.

Arch. B. For the words of the *Queenes Injunctions* are these:
Pag. 56. *The Holy Table in every Church* (marke it I pray, not in the

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appeall or Cathedrals only, but in every Church) shall bee decently made
sett in the place where the Altar stood. Now, the Altar stood at the
er end of the Quire North and South, as appeares before by the
Life of the Church.

Albeit those words import, that the Holy Table in every Church *Observ*
be decently made and sett in the place where the Altar stood, yet
they not oblige men to sett the Table Altar-wise; There are two
es which may competently be attributed to every body, *locus ubi*,
locus in quo; an ordinary place where a body is designed to be set
placed, may be of greater extent then the thing placed, but when
an speaketh Mathematically of a placen wheri a body is sett, there
understood onely that which in dimension holdeth no more then
thing placed; The Queenes injnction (as the Author of the
oke called the Holy Table, names or thing doth well marke) doth
designe the Mathematicall place, but the *ubi* onely of the Altar, and
doth not the subject to a necessity of setting the Table with one of
the sides (and not one of the endes) to the wall, yea, there being injunc-
ions ordaining the commandements to bee written on the East wall
of the church and the communion table to stand in the Chancell, when
the communion is not given, and at the giving of it, in such part of the
Church whence the Minister may be best heard, it is evident that
the Queenes injunctiions mentioned by his Gr: did not binde her sub-
jects to a necessity of framing the holy table to the strict dimensions of
an altar in a mathematicall proportion, & to set it so in the place of the
altar; for if such strict proportion had beene required, then the com-
mand of taking downe altars had beene needlesse since they could have
erved for such communion tables as those that the Prelates have cau-
ed to be railed in; like as if the injunctiion had bene mathematicall for
tting by al proportions, the table in the altars place, it might fall out
that in many churches there would not be roome enough to hold
the commandements, and the Minister could not bee soe well
heard of the people as the Queenes injunctiion intended, and is
necessary in such a case. But suppose the Queenes Injunctiions
did ordaine the Holy Table to be framed to the strict dimensions of
an Altar in a Mathematicall proportion, yet now these injunctiions
are voide, because *mortuo mandatore expirat mandatum*, as hath beene
ide, and no commands of Princes binde their successors & subjects,

but such as are approved and ratified by their estates in Parliament as since those injunctions, there is a rubrick and expresse Canon, reporting that the Communion Table shall stand in the middle of Church or Chauncell, yea if there had beene a necessity intended those injunctions for the Tables standing Altar-wise; Bishop *Le* who lived in our good Queenes time, would not have contended zealously against *Harding* in that point, contrary to the meaning (which his Grace pretends) of the Queens injunctions.

Arch. B. Some difference was lately rising about placing of the Communion Table in a Parish Church of his Diocese. The Bishop carefull to prevent all disorder, sends his injunction under his hand and seal to Curate and Church-Wardens, to settle that busines: In which hath these two passages Remarkable. I have seene and read Order.

The first Passage is this; By the injunction of *Queene Elizabeth* (saith he) And by *Can. 82.* under *King James*, the communion Table should ordinarily bee set and stand with the side to the East wall of the Church. Therefore this is no Innovation, since there is injunction Canon for it.

Observe.

The other passage is this; 'Tis Ignorance (saith that learned Bishop) to thinke that the standing of the Holy Table there, Relishes of Popery. The Bishop of *Salisbury* injunction in *May 1637.* which he mentioneth, and his imputation of ignorance to those that thinke heate used in urging the standing of the Communion Table Altar-wise, cannot but be esteemed expressions rather of that reverend Court-science then of his conscience, being done by him after the fireame and storme of power runne so strongly for Ceremonies and the opposers of them so many wayes persecuted in their fortunes, credits, and persons, and that speaking against them was the compendious way for Court-favour to such as have beene esteemed Doctor *Davenant*) opposers of Popery and *Arminianisme*, and the Apostle *Peter* to pleasure the Jewes, preached Circumcision to Gentiles, it is not to be wondered that that learned man, the Bishop to pleasure those that have power of all that concerne Church or State, hath conformed his injunctions to the liking of those that have the chiefe sway and power to induce our Gracious Soveraigne to distribute *premia* and *pœnas*, as they thinke fitt, especially

the times that all piety (yea all shew of it) is nicknamed Puritanisme,
all Religion reduced to the establishing, preaching, & pressing of
Croses, Crosses, cringing, ducking, Surplise, feasting, fish-eating at cer-
times stinted by Prelates, and singing of prayers to the Romish
But here J hope his Gr: will either both beleve and acknow-
the trueth and soundnes of this Prelates writing against Armi-
isme and Popery in materiall points of Doctrine, or shew some
on and appearance of as probable advantage for his writing what
hath done that way, as is here sett downe for his expressions cited
his Gr: touching these Ceremonies.

The *Author prevaricates* from the first word to the last in the book; Arch. B.
he takes on him both for the Name and for the placing of the Holy pag: 60.
and the like, to prove, that Generally and Universally, and Ordini-
in the whole *Catholicke Church*, both East and West, the Holy
did not stand at the upper end of the Quire or Chancell. And this
must prove, or he doth nothing.

Either it is prevarication to affirme that the K: hath in his Crowne *Observ*
Divino, the right and power of all Ecclesiasticall Iurisdiction, and
that Parliam: are not called to confirme but to affirme and declare
the Lawes of God with much such like stuffe, cap. 2. that no good
Conformist will (or ought to) deny. or else his Gr. doeth not here
truly affirme, that the Author of that booke that the Bishop of Lin-
colne licensed the printing of, prevaricateth from the first word to
the last in it; Like as it containeth much in fauour of Episcopall juris-
diction which his Gr: wilbe loath to call prevarication, unlesse that
he that breaketh one of Gods Commandements, is guilty to the
transgression of his whole Law, so he that sheweth an opinion diffe-
rent from his Gr: will and pleasure in the position of Altars, become
thereby so perverse and pernicious, as all he speaketh or writeth be-
sides, must be damned by the reproachfull name of prevarication.

And you know both in Law and Reason, *Exceptio firmat Regulam* Arch. B.
non exceptis. So that upon the sudden I am not able to resolve, whe- pag. 61.
ther this Minister hath done more wrong to himselfe or his Readers, for
he hath abused both.

It is true that *Exceptio firmat Regulam in non exceptis*, as his Gr: *Observ*
here saith, but withall his Gr: doth not shew any rule or Law binding
universally and ordinarily the whole Church to sett the Holy Table

alterwise at the upper end of the Quire or chancell, *et affirmanti inveni-
bit probatio*, unlesse therefore his Gr: make appeare that there was
a generall rule, he cannot pretend in reason that the quotations made
the author of the aforelaid booke of the practise of diverse particu-
churches are but exceptions from a generall rule, but contrariwise the
particulars instanced by him doe make appeare that it cannot be true-
affirmed, that there ever was a generall rule and law either comman-
ding to set the holy table to on end of the church for celebration of
Sacrament or declaring it to bee necessary for Gods worship to be
alterwise.

Arch. B.
pag. 68.

Why my Lords I have a Copie, of the *Articles in English*, of the Yeare
1612. and of the Yeare 1605. and of the Yeare 1593. and in *Latine* of
Yeare 1563, which was one of the first printed copies if not the first
all.

Observ.

In Anno 1631. One John Ailword, a Popish Priest, published
booke, intituled *an Historicall narration of the Iudgement*, of
learned divines, concerning Gods election, wherein hee affirmeth
doctrine and judgement of the Martyrs and first reformers of
Church to be the same, in the points of Election and Predestination
which was taught of old by *Pelagius*, and in our dayes by *Arminius*.
This booke (licensed by *Mr. Martin* chaplaine to the Bishop of
don) comming to the hands of that learned Knight *Sr. Humphrey*
Lyne, was by him found to containe nothing but the Coppy (verbal
of a Letter printed in the third yeare of Queene Elizabeth, (with
name of Author, Printer, date of time or place) whereunto in the
times there were two answeres, printed by publike authority, the
by *John Veron* (a Lecturer of *Paules*) intituled, *an Apology* of
fence of the Doctrine of Predestination, dedicated to Queene *Eliz.*
the fourth yeare of her raigne, and printed at *London* by *Iohn*
dale, the other by *Robert Crowley*, in his *Apology* for those *Engl.*
Preachers and Writers, which *Cerberus* (the three-headed Dog
of Hell) chargeth with false Doctrine, under the name of *Pre-*
stination, printed at *London* by *Henry Denham*, Anno 1566.
both which bookes the Author of the aforesaide Letter is designe
the words of it, *Verbatim*, recited in severall Sections,
confuted.

And albeit the then Arch-Bishop of *Canterbury*, after he was made acquainted herewith, caused the bookes to bee called in, yet most part of them being sold and dispersed through the whole Kingdome, did breade a perswasion of truth of the assertions therein contained, in the mindes of all such as did imagine that the Bishop would have caused the bookes to bee burned and made some publicke act against them for discovering the imposture, if hee had dislyked the false Doctrine (and iniurious to the memory of the worthy Martyrs and first teachers of reformation to our Church) wherewith they were stuffed. Since Ailword durst make use of an old unwarranted and long agoe confuted *Pamphlet*, for proving that our church allowed Arminian & popish doctrine in the point of election, and could get such a booke licensed and contenanaced by his Gr: owne Chaplaine, and escape all punishments or censure after discovery of such an imposture, tending to advance Popery, It is probable that for the same or the like respect other persons could obtaine his Gr: countenance for maintaining printed Articles of our Church containing some Articles as falsely imposed there in the point of discipline and rule, as the booke published by the said Ailword was false in the Doctrine affirmed by it, of the saide reverend divines in the points of election and predestination.

The copies which his Gr: pretendeth to have of the Articles of our Church, printed Anno 1612. 1605. 1593. 1563. and the written Copies out of the records of his Office under his Officers hand, are not sufficient either to purge the Prelates from appearance of forging the words of the 20. Artic: of the Church, or to charge those that his Gr: inveigheth against, with the imputation of rasing out that Article out of the Copy given to bee printed Anno 1571. because neither the Printers shop, nor a testimony under the hand of a Bishops Officer, nor the warrant of the one and the other, can bee a probation of the power which they pretend by the said 20. Artic: neither is the power which his Gr: insinuateth that some had in the Government Anno 1571, so probable a ground for inferring an imputation upon the persons a foresaid inveighed against, for rasing that article out of the copy then given to be printed by authority of Queene *Elizabeth*. The power which his Gr and those of his Coate have now so long had in the government, is a probable ground, whereupon

to imagine it likely that he may cause to be printed or sett under his hand Copies of what tenor and date he pleaseth to command, and certainly Bishops either must shew that *Jure Divino*, or by acknowledgement of a Lawful Church assembly they have power to decreet rites and Ceremonies in divine worship, and authority in matters of faith, or else they can hardly bee free of being suspect of forging the 20. art: in the said Copies, and inserting of it, with the K. declaration, Anno 1628.

Arch. B. If you bee pleased to *looke backe* and consider who they were that
pag. 71. Governed busines in 1571, and rid the Church almost at their pleasure. And how potent the Ancestors of these *Libellers* then did grow you will thinke it no hard matter to have the *Articles* printed, and this Clause left out.

Observ. This argueth that his Gr: either acknowledgeth that some may rule, & doe things in the name of the Sovereigne, without lawfull warrant of his authority, or that at least *Qu: Eliz:* was ledde & abused by factious persons in those dayes, and therefore his Gr: ought neither wonder nor be offended that the like thoughts are incident to some good and judicious both Parliament men and others now a dayes.

Arch. B. Some few more there are, but they belong to a matter of Doctrine which shall presently be answered *Justo Volumine*, at large to satisfaction of well-minded people.

Observ. It seemes that his Gr: either hath forgot that he said pag. 16. that he would recite briefly all the innovations charged upon the Prelates, and also briefly answer them, or that, albeit he hath neither answered nor mentioned the most materiall innovations (which are in matters of doctrine) that *Mr. Burton* chargeth them with the making off, he imagined that all his then hearers and the readers afterwards of his Speech ought to esteeme the promise here made of a *Iustum volumine*, in answer to *Mr. Burtons* booke, a sufficient performance of the foresaid other promise. Of both a brief rehearfall and answer to the innovations charged by him upon Prelates. I know not what privilege or prerog: his Gr: may have concerning his promises, or other acts of his Office, but sure I am the shift he useth, could not have saved another man from imputation of impudency and charlatanery, if he should have dared before such Hearers promise to recite and confesse briefly all imputations charged upon him, whether of great or small.

moment, and after such answers to some of the least promise that these
of greatest moment should be answered *justo volumine*.

Not long after the publication of his Gr. gracious Speech, one
Peter Heylin published a booke of 26. sheetes of paper, with an in-
scription of a brieft and moderate answer to, &c. and a preface con-
sisting 4. sheetes, where he writeth, that he was commanded by au-
thority to returne an answer to all the chalenges and chardges in the
two Sermons and Apologie of *Mr. Burton*, which that booke beareth
a stile no lesse Magistrale, if not so Magistraticall as this Speech that
is a Majestie from his Gr: owne mouth.

Now, albeit a designation of all the impertinences, proud papisti-
cal and passionate expressions, which are comprehended within the
compass of that moderate answer, would seeme in this place a dimi-
nution of the respect due to the Majestie of his Gr: Speech; never-
theless, I hope that his Grace: will bee graciously i pleased; That,
where the said *Peter Heylin* pag. 124. sayeth, that his Gr: hath reason
to say, that the Church of England and Rome differed not in funda-
mentals, because the Church of England hath not any where deter-
mined that wee and those of Rome differ in *fundamentalibus*; and
that *Innius, Wittaker*, and the Bishop of *Exeter* affirme, that there are
many things in the Church of Rome, *qua ad veram Ecclesiam pertinent*;
I adventure to say here, that if the consequence were good, it would
follow likewise, that wee and the *Mahometans, Jewes, and Ethnickes*
differ not in fundamentals; For the Church of England hath not any
where determined that they and wee differ in fundamentals, and
they have diverse things, *qua ad veram Ecclesiam pertinent*. And where
pag. 125. he affirmeth that the Church of Rome hath done more then
any Puritane (a nick-name imposed to all that cannot allow Church-
men any temporall authority or jurisdiction, more then Christ or his
Apostles did assume to themselves, or practise during their being in
the World) against the Heretiques of this age, in maintenance of the
divinity of our Lord and Saviour; I dare likewise say, that the Ro-
manists in daring affirme that a Priest can transubstantiate breade in
the body of our Saviour, and that bread so transubstantiated, is subject
to corruption (may be eaten with Myse, Rattes, Dogs, Swine, and by
men how reprobate soever) faile as well in respect due to the divinity
as to the humanity of Christ.

And

And where p. 128. hee sayes that the words Babilonicall Beast of Rome, in the 7. *Homilie* of rebellion, doe not signifie the Bb. of Pope of Rome, but rather the abused power of that prevalent Sea of time of *K. John*, and it not being spoken dogmatically that the Pope is, and is to be beleaved the Babilonicall Beast of Rome, it is not to be accounted for a Doctrine of the Church of England, I would faine know what difference there is betweene the abused power of the then Sea, and now Sea of Rome, or whether the Pope now do assume, or pretend lesse power, then the Popes did in *K. Johns* dayes, or if the then prevalent and predominant Sea was the Babilonicall Beast, as *Heylin* acknowledgeth, at what time began that Sea to cease from being the Babilonicall Beast. And where (pag. ead) he sayes that unlesse it can be proved and made good, that the Pope of Rome confesseth not that *Iesus Christ* is come in the flesh, there is no reason to conclude that he is Antichrist, and citeth *St. Iohn* for a warrant laying: Every Spirit that confesseth not that *Iesus Christ* is come in the flesh, is not of God; but is that Spirit of Antichrist, whereof we have heard, I hope his Gr: will give me leave to say, that *St. Iohn* sayeth not that no man is Antichrist, but he that refuseth to confess that *Iesus Christ* is come in the flesh, for he that sayeth with his mouth and knoweth in his conscience that *Iesus Christ* is come in the flesh, but withall against his conscience affirmeth, and teacheth that hee hath power to make Christ of a peece of bread, and to give power to others to make him, and that he whom he so maketh, should bee worshipped in the same manner, that he, whom he confesseth to be come in the flesh, is as well Antichrist as hee that in expresse words denyeth (as most Iewes doe) his being come in the flesh. This brave argument *Heylin* hath stollen out of the Iesuite *Greserus* booke, written against *James* Monitory to all Christian Princes, but his Gr: must not be offended, that I can neither take his nor *Heylins ipse dixit* for a sufficient reason for this point of Doctrine, different as well from the Church of England (before it was stinted by the Bb. pleasure of late) as from the Reformed and Orthodoxe Churches, till either his Gr: or *Heylin* confute the reasons, whereby *K. James*, in his said Monitory, and in his Comment. upon 7. 8. 9. and 10. verses of the 20. chap. of the Revelation proveth the Pope to be Antichrist. And where p. 138. for proving that bowing at the name of Iesus is no innovation, he alleadgeth that Pope

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...*Massachus*, who lived in the 5. Centurie, did bring it in, it seemes that
the same reason, he may pretend that invocation of Saints, adora-
tion of Images & Crosses, transubstantiation, purgatorie, pilrimages,
particular Confession, and the like shalbe no innovations, if his Gr: bee
pleased to command the belife and Doctrine of them, for they were
ought in by Popes many ages agce, and the introduction of any
not contained in the arrie: of the Church of England at the re-
formation, nor in the practise of it since warranted by authority of
Scripture or Parliam: must be esteemed an innovation.
Of this booke of *Heylin* be the large volume promised by his Gr:
answer to Mr. Burtons chardges of innovations upon the Prelates,
both in these and many other passages, so minse and smoothe the Po-
pish Doctrine, and so wrest the good meaning and sence of the words
Orthodox writers, and zealous Preachers, that it cannot but breed
great suspition of the Prelates intention, to introduce Poperie, if
their power can reach it. But admitting that Heylins booke were
an *justum volumen*, promised for answer to Mr. *Burton*, and suf-
ficient to liberate his Gr: of his answer promised to all th'innovations
which Mr. *Burton* chardges upon Prelates, yet since in this whole
speech there is not one line containing any particular mentioned,
which could be made a pretext for conventing, (much lesse convicting)
either *Dr. Bastwick* or *Mr. Pryn* in any Court, it is evident that
either his Gr. hath not performed his promise, pag. 16. of reciting &
censuring briefly all th'innovations wherewith Prelates are chardged
either of lesse or greater moment, or if what he hath here written, bee
all hee can say, against them two, they have suffered very unjustly: His
Gr. saying to the King in his Epist: both that *Mr. Pryn* hath thrust
mistaken Law into *Pamphlets*, to wrong the Governments of the
Church, and that *Bastwick* onely hath beene bold to meddle with the
body of the Church, cannot in a vway obvious to common sence bee
rallowne to bee either a sufficient performance of his promise made in
the 16. pag. foresaid, or a sufficient ground, whereupon to convince ei-
ther the one or the other, of any crime punishable in the way, that his
Gr. hath caused them suffer: especially since *Dr. Bastwick* beeing
brought to the place of his suffering, did solemnely avow that he was
not conscious to himselfe wherein hee had committed the least tres-
pass (to take the outward shame he was then putt unto) either against
H God

God or the King; and that th'occasion of his suffering was the writing of a booke against the Pope, which if it bee *flagellum pontif.* which goeth in his name, it is a wonder where the crime lyeth. And *Dr. Prynne* said in the same place that he having tendered to the Court his answer to the Information, which contained an accusation against him in the point of Libelling against the Prelates, the Court refused to accept it, and that neverthelesse he was condemned for not putting in answer to the said Information, withall he offered to maintaine against all the Prelates in Christendome, that their calling was not *divino*, and against all the Lawyers in the Kingdome (that should pose him) that the Prelates sending forth of writs and Proces in their owne names, is against the Law & Iustice of the Land, & entrench on the K. prerog. and subjects liberties. If these two poore men spoken falsely, they did both deserve to bee hangd, after their pining, and it is likely too, that men that have beene condemned to suffer what they have done, (and that without any pretext of Law and for no crime, but a pretended not putting in their answers to Informations against them, which they tendered and the Court refused) could not have mislead, being hangd or worse considering Prelates Spleene and power against them, if their Speeches had beene true, alwaies leaving that booke to the Iudgement of moderate men, I returne to his most powerfull Gr: who is pleased so farre to descend in his Speech from the height of his place, as to say:

Arch. B. Yet one thing more I beseech you, give mee leave to adde. *Tus.*
pag. 73. *Burtons charge upon the Prelates. That the Censures formerly laid on Malefactors, are now put upon Gods Ministers for their Vertue & Piety.*

A heavy charge this too. But if he or any man else can shew that hath beene punished in the High commission, or elsewhere, by the Prelates for Vertue & Piety, there is all the reason in the world we should be severely punished our selves. But the truth is, the Vertue and Piety for which these ministers are punished, is for Preaching Schisme and Sediton.

Observ.

Tertullus called *Paul* a pestilent fellow, the Jewes said our Saviour had a Devill, by whose power he cast out Devils, that he had blasphemed against God, and refused to acknowledge the Sovereignty of *Cesar*, though such calumniatours had than more power in the world then either Christ did assume, or *Paul* practise or pretend right and yet

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either the Speeches, nor quality of those revilers, did make them
guilty to those foule imputations. So albeit his Gr: say, that the Mi-
nisters and others who have suffered by banishment, prison, fynes, re-
bukes in their good names, or by corporall punishment, for refuse-
ing, writing, or preaching against Popish Ceremonies, have suffered
only for preaching of schisme and Sedition, it followeth not that they
are guilty of these crimes, and his Gr: being as well in feare of pre-
judice to his worldly estate, by the preaching of those whom by his
witness he maketh to be charged with the foule aspersions of mu-
ny and sedition (for every act or speech they utter, where the one or
other sheweth any good reason against Episc. unlawfull ambition
jurisdiction,) as the Scribes and Pharisees were in feare of prej-
udice to their worldly pompe by our Saviours Doctrine, his Gr: re-
bukes against them, ought to have no more weight towards their
judice, then the Jewes, Scribes, and Pharisees railings had (in any
case) against our Saviour. But that they have not suffered for either
schisme or Sedition may as clearly appeare to all such as are ignorant
of the true cause of their suffering, as it is knowne to the consciences
of the Prelates their persecuters, not onely by inquiry and examen of
the severall pretexts, used for the persecution of such as cannot straine
their consciences to a necessary practise of the Ceremonies, that there
is some colour of Law and Custome for the practise off, but by the
suffering also of diverse Conformists.

In 1629. *Mr. Smart* a prebend of Durhame, a singular Conformist
inducted before the judges of Assise Cozens and Burgone (two
other prebends there) for bringing in new Popish devices in,
that Church (besides those that were tolerated in it before
against law, was for that, by the high commission put from his place de-
prived of his whole meanes, fined and kept in prison many yeares, al-
beit the said judges of Assise find his *bill avera*, and gave sentence a-
gainst th'inducted parties: *Mr Geo: Huntley* for refusing a visitation ser-
mon upon th' *Archdeacons* warning (though the Canon prescribes the
Bishop & *Arch-deacons* to preach themselves, when they visite) *Mr.*
Crowde without any article exhibited to him or witness against him
or any proove conviction or confession of any crime, under pretext that
matters were so foule against him as they were not fit to bee Articled
or proved in Court, *Mr. John Heyden* for preaching against setting

up of Images and against imposing some ceremonies that are not com-
manded by the booke of common prayer, whereby their extent is limita-
ted, Mr. *John Vicars* Minister at *Stamford* for some things that two *Papists*
accused him of without sufficient prooffe, and a number of others onely
refusing to reade in the Church the booke for sports on the Sabbath
reading whereof there was neither Law nor command of his Majesty
have beene deprived of their benefices and put from their Ministry with-
out being either convented or convicted of mutiny or sedition before com-
petent judges to such crimes. Mr. *Hugh Peter* in 1628. Committed 6 weekes
close prisoner, only because being a Zealous preacher, he was followed
much people, Mr. *Butter* a booke seller committed to the fleet by his
specially direction for printing a letter of Dr. *Dauenant* to Bishop *H*
passage against Arminians, which his Gr: Chaplaine had given direction
leave out, to please th' Arminians: Mr. *Sparke* and *Jonas Hardly* Censured
printing bookes Orthodox, against Popery & Armini. Dr. *Souch* Dr. *S*
Dr. *Tailar* Mr *Dauvenport* condemned as notorious delinquents only for
ting their hands to a Certificat, for furthering a private contribution among
Charitable Christians for reliefe of some poore Ministers of the Palatinate

Hereby it is evident since his Gr: causes to inflict such punishments
upō good conformists for preaching or doing things which *Papists* offend
albeit by his greatnes he charges such others as he hath caused to suffer
the crime of schisme and sedition, neverthelesse the true reason for which
he hath caused persecute them, is not so much their nonconforming to the
necessity of Ceremonies that there is, some pretext of authority for
manding of, as because they are strongly bent to th' opposition of all further
Popery then that which hath been retained in our churches by the Prelates
that had some hand in the first reformation: for if he could have convicted
them of mutiny and Sedition he would doubtles, have convinced them
before competent judges to these crimes: but it is ordinary to Prelates to
a reproach of mutiny and Sedition upon any man that opposes their
full waies: the Scots Prelates havng long labored to quench in the people
hearts both all zeale to religion and all affection to their Sovereigne
using pretext of the K. authority for establishing Churchmen of ob-
life & unsound Doctrine, & for obtruding diverse points of Popery, reproach
his Majesties most loyall subjects, that stand in their way, with th' aspersions
of Mutiny and Sedition. If Prelates, when they falsely reproach men
are under them, were as well in danger of punishment, as men of
estate when they speake truly of Bishops actions, when they are in-
sistent with the duty both of a loyall subject, & of an Orthodox Church-
man, his Gr. would not have so liberally objected mutiny and Sedition
to those he hath through all his Speech inveighed against.

I shall end all with a passage out of S. Cyprian, when hee, then Bishop of Arch. B. Carthage was bitterly rayled upon by a pack of Schismaticks, his answer pag. 75. 'tis now mine; They haue rayled both bitterly and falsly upon mee, and Non oportet me paria cum illis facere; it becomes not mee to answer them with the like, either Levities or Revilings, but to speake and write only which becomes Sacerdotem Dei, a Priest of God.

It is strange if his Gr: thinke either in his owne minde, or that such Observ. have heard or read this his Speech, esteeme it no reviling or shew of Contumacy, where he layeth pag. 2. they libell and raile without all measure, and complaine of persecution, without any shew of cause. Pag. 5. Chief innovatours of the Christian world; The greatest innovatours of the Christian world hath almost ever knowne; incendiaries as they are in the State, where they get power, as they have ever beene in the Church. Pag. 9. Have no other purpose then to stirr Sedition amongst the peop. one clamours out of the pulpit, and all of them from the presse, and in a most virulent and unchristian manner. Pag. 10. by most false and unjust calummie defame our callings & persons, pittie their rage, God forgive their malice. Pag. 11. Fyre the peopl. zeale into a Sedition. Pag. 13. Humorous men, their Sermons are fitter a great deale to stirr up Sedition, then to humble men. Pag. 41. Emissaries of this faction, where they came to preach, by little and little altered the auncient custome of reading the second service at the Communion Table: These men maintaine grosse absurdities in the Word of God, both in opinion & practise. Pag. 48. As these men use the matter, it is *verbum Diaboli*, this is the word of the Devill in too many places, witnesse Sedition, and the like to it.

Pag. 57. *Stulti dum vitant vitia*, weakmen as these libellers are runne into one superstition whilst they would avoyd an other. Pag. 72. I chardge upon that pure Sect this foule corruption of that falsifieing the Articles of the Church of England. Pag. 73. Attendants upon Rabsaketh. Pag. 74. The vertue and piety for which these Ministers are punished, is for preaching mutiny and Sedition.

And since in former times, some spared not to call the Master of the Arch-B. house Beelzebub, how much more will they be bold with thee of the household. pag. 76.

His Gr: can shew in the New Testament one Arch-B. of the Household Observ. of Christ, and that some man hath darred call his Gr: with such names as those that were of Christs Household, were called by these that called Christ Beelzebub, the comparison here made by his Gr: with leave of his greatnesse, will never be esteemed pertinent.

Arch. B. But because the busines hath some reflection upon my selfe, I shall
 Pag. 77. beare to censure them, & leave them to G O D S mercy and the K I N G
 Justice.

Obsery.

As in that Consistorie wherein Christ was condemned to death, altho
 the Scribes and Pharisees said (*Iohn 18, 31.*) it is not lawfull for us to put
 any man to death, yet when they cryed, Crucifie him, they pronounced
 a sentence of death against him with bloody malignitie; Even so, altho
 Prelates forbear to pronounce judgements of blood, and thinke them
 selves free from blame, of directing judgement of death, or truncating
 of members, by absenting themselves from pronounciation and execution
 of such penall sentence; yet their very debating and disputing in delib-
 erations concerning the same, maketh them guilty to the shedding thereof.
 And his Gr: forbearance to pronounce the sentence that he move
 the Iudges, to decree against these poore men, doth not make him guilty
 lesse of their innocent blood, neither can it be lawfull to Prelates, to require
 or desire the doing of that which is not lawfull to them to assist the
 King off. *Ruffinus Hist. lib. 10, c. 2.* writeth, that albeit Saul for palliating
 his mallice against David, under the shadow of innocency, said (*1 Chron.*
18 17.) let not my hand be upon him, but the hand of the Philistins; neverthe-
 lesse whatsoever excuse of his malice this dissimulation wrought
 in men, God did see it the more in his heart; And albeit David did onely
 rect Ioab, to put Uriah in the forefront of the strength of the Battell, never-
 thelesse Nathan said well, that David had slayne him with the sword
 the Children of Ammon; If those men have deserved to suffer his Gr:
 to be commended for being the chief cause and maine instrument of it,
 they have suffered unjustly, their blood must be on his Gr: head, and
 upon either the King, who did the duty of his place, in referring the mat-
 ter to his Court of Iustice, or upon the Iudges who without seing their
 swers lookt upon their case in the shape and colours wherein his Gr:
 represent it to them. God forbid I say that (which God onely doth know)
 his malice was no lesse against them, then Sauls against David, or Davids
 against Uriah, onely I may adventure to say that in many places of
 Speech, and in his Epistle. Dedicatorie to his Majestie: his Gr. expresse
 some shew of Passion, of anger and of dislike of the men. What the sim-
 plicity is, is onely knowne to his Gr: conscience, and to God Almighty
 who in his owne time, I hope, will shew more either iustice or mercy
 to his Grs. then he hath shewen to these poore men, whose sufferings
 much both talked of, and commiserated by strangers as well as by their
 owne Countriemen and Freinds.

Proverbes the 25. Verse. 5
 Take away the wicked from before the King, and his Throne shall be
 established in Righteousnesse.

F I N I S.

*The Courteous Reader is pray'd to dispense vwith the
Printers neglect of right pointing of the , . : and - in
many places; and to correct the Errata here
sett downe, in the words following.*

P. 14. l. 32. *Invoc. r. Innoc. p. 16. l. 28. like, r. alike. p. 17. l. 6. pres-*
ris, r. presbiteros. l. 15. leganeritis, r. liganeritis. quoram, r. quorum.
remiseritis, r. remiseritis. l. 36. negociatorum, r. negociatorem. P.
1. supelleculi, r. supellectule. P. 20. l. 30. regi, r. regij. P. 21. l. 8. dis-
claimeth, r. disclaimeth, l. penult. Majestie, the, r. Majesty, and the. p. 22.
do, r. do. l. 31. divine, r. divine. p. 24. l. 25. then, r. them. p. 25. l. 3.
favour, r. favour. P. 28, l. 27. excepted, r. exped. p. 26, l. 25, perticular,
particular, l. 31, scurrilut, r. scurrilous, p. 29, l. 12. humility in, r. hu-
umility m. l. 18, humble, r. humblie, l. 19, conjunction, r. conjunctim, p.
30, l. 3. mention, r. mentioneth, l. 24, the Ceremonies, r. and Ceremo-
nies, p. 31. which ordained ordinarily, r. which ordinarily, p. 33, l. 34, a-
ny Gods elect, r. any of Gods elect, p. 34, l. 9, aurtie, r. authority, l. 17,
the the name, r. the name, p. 36, l. 15, and 16, absolute, r. absolete, p. 37,
l. 18, if all the actions, r. as all the actions, p. 38, l. 25, prayer in before,
prayer before, l. 33, nauie, r. nauie, p. 42, l. 7, thinking, r. thinke, p. 43,
l. 2, in, r. is, l. 31, permisærit, r. permiserit, p. 45, l. 12, divine, r. divines,
p. 49, l. 11, wher, r. wherein, l. 13, names, r. name, l. 17, Erst, r. east, l. nlt.
successors, and, r. successors, or, p. 52, l. 8, on, r. one, p. 53, l. 31, it sinua-
reth, r. insinuateth, p. 54, l. 31, promise. Of, r. promise, of, l. 32, changed,
recharged, p. 55, l. 15, I pleased, r. pleased.